

MS

A
MIRROUR
FOR
MONKES

WRITTEN BY
LEWIS BLOSIUS,
Abbot of St. Benets
Order.



Printed at Paris, M. DC. LXXVI.

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LEWIS BLOSTIS

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Order.



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CHAPTER I.

YOu desire of me
 (beloved Brother
 Odo) a spirituall
 Mirrour or looking
 glasse, wherein you may be-
 hold your selfe and exactlye
 see both your beauty and, de-
 formity : This request of
 yours is somewhat strange :
 Certaynely I thinke that you
 knowe me not : for if you
 did, whence doth it happen,
 that you request a spirituall
 A 3 thing

thing of a carnall man : nevertheless least I might seeme to neglect, or rather to contemne your request : behould I send what our penury hath bene able to affourd you Accept therefore of this shorte instruction, by reading where of you may peradventure slenderly learne what you are, what you are not, or certaynely what you ought to be: first and foremost therefore I admonish you often and seriously to consider the end of your comming into your monastery : that being dead to the world and your selfe, you may live to God strive therefore with might and mayne

(7)

ne to accomplis that for which
you came learne strongly to
despise all sensible things and
manfully to breake, and no-
lesse whole somely to forsake
your selfe, make haste to mor-
tifie your passions and vicious
affections that are in you.

Busie your selfe in repres-
sing the instable evagations
of your heart, strive to
overcome wearynesse, Idlenes,
and the yerksonnesse of your
infirmie minde, spend your
dayly labour in thes things,
let this be your glorious con-
tention and healthfull afflic-
tion, Be not remisse, but ari-
se, watch looke about you,
and expose your selfe wholly.

least you be evilly partiall to
your selfe: God requireth
thus much of you soe doth
your state.

You are called a Monke:
see that you be truly what
you are called: Doe the
worke of a Monke labour
earnestly in beating downe
and casting forth vice.

Be alwayes armed against
the frowardnesse of nature,
against the haughtynesse of
mynde against the pleasures
of your flesh, and the in-
ticements of sensuality: un-
derstand well what I say if
you permit pride, boasting,
vayne glory, selfe compla-
cense to domineer over your

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reason, you are noe monke.

If you frowardly followe
your owne sence and dare de-
spise every humble office you
are not what you are called
you are no monke.

If asmuch as in you lyeth
you repell not envy, hatred,
malicioufnesse, indignation:
if you reject not rash suspi-
cions, childish complaynts
wicked murmurings, you are
noe monke.

If a contentious and earnest
strife beinge risen betweene
you and another you doe not
presently treat of a re-
conciliacion and what wrong
soever hath beene done you
doe not presently pardon

A 5

fin-

that but seeke for revenge and
 retayne a voluntary private
 grudge, and not a true and
 sincere affection in your heart,
 or shew outwardly signes of
 disaffection, nay if when oc-
 casion and necessity requireth
 you defer to help him that
 hath injured you, you are noe
 monke, you are noe christian,
 you are abominable before
 God.

If having done amisse you
 are ashamed regularly to ac-
 cuse your selfe, and freely to
 confesse your fault: if being
 blamed, reprov'd and correc-
 ted, you be not patient and
 humble, you are noe monke.

If you neglect readily and
 fayth.

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saythfully to obey your ghostly father if you refuse to reverence and sincerely to love him as Gods vicar, you are noe monke.

If you willingly withdraw your selfe from the devine office and other conventuall acts: if you assist not watchfully and reverently in the service of God, you are noe monke.

If neglecting internall things you take care only about the externall and with a certaine dry custome move your body, but not your heart to the workes of religion, you are noe monke.

If you give not your mynde to holy reading and o-

ther spirituall exercises : if you have your mynde soe possessed with transitory matters, that you seldome lift your self up to eternall, you are no monke.

If you desire delicate and superfluons meates, and intemperately long after the drinking of wyne beyond the measure of a cup, especially if you be in health, and have beere or other convenient drinke sufficiently, you are noe monke.

If foolishly you require pretious apparell, soft beds, and other solaces of the flesh, which agree not with your state and profession : If loving
cor-

corporall rest you refuse to undergoe labour and affliction for Gods sake, you are noe monke.

If you cannot endure solitude and silence but are delighted with idle speeches, and inordinate laughter, you are no monke.

If you love to be with seculars, if you desire to wander out of the monastery through the villages and cittyes, you are no monke.

If you presume to take any smale matter, to send, receave or keepe any things without the knowledge or permission of your superiour, you are noe monke.

If

If you esteeme not the ordinations of holy religion though never soe litle and willingly doe transgres them, you are noe monke : To conclude, if you seeke any other thing in the monastery, but God and which mighte & mayne aspire to perfection you are noe monke..

As I have said therefore, that you may truly be what you are called, and may not weare the habit of a monke in vaine, doe the worke of a monke. Arme your selfe against your selfe and asmuch as in you lyeth overcome and subdue your selfe if presently you finde not the peace you desire

if

if, I say as yet you cannot be at rest, but are troubled and assayled by brutish motions and turbulent passions: yea if soe be, by Gods permission for your owne profitt throughout your whole life you shall have to doe with such enemies, dispaire not, be not effeminately dejected but humbling your selfe before God, stand and be stedfast in your place, and skirmish stoutly: for even the vessell of election, S. Paul endured temptations all his life time, inthe which he was buffeted by the Angell of Satan. When he often beseeched our lord to be freed from this trouble he obeyed

ned it not, for that it was not expedient for him: But our lord answered his prayer, my grace is sufficient for thee, for power is perfected in infirmity. And soe afterwards S. Paul did gratefully endure the scourge of temptation. Being comforted by the example of this most strong and invincible champion, faine not in temptation but endure manfully, remayninge fixt and immoveable in this holy purpose. For without doubt, this labour of yours is gratefull to God, although the same seeme hard and insufferable to you: goe through this spirituall martyrdom with an invincible mynde.

de. Doubt not although you
 be a thousand times wounded,
 and as often trod under foote:
 if you stand to it, if you give
 not ground to your enemy
 and like a coward cast not
 away your weapons, you shall
 receave a crowne do according
 to your ability and commend
 the rest to Gods disposing
 saying: As thy will is in hea-
 ven, so be it done: let the de-
 vine will and ordination be
 your cheife consolation: which
 way soever you turne your sel-
 fe, where soever you are, you
 shall finde tribulations and
 temptations as long as this life
 lasteth: which that you may pa-
 tiently, endure, you ought al-
 wayes

wayes to be prepared. But you are happy, if by grace you haue proceeded soe farre, that all greife and affliction whatsoever become truly pleasing to you for Gods sake: what thinke you brother, is my glasse bige nough; or is not this yet sufficient for you but you yet desire to heare in more expresse tearmes, more abundantly and fully howe to compose your selfe, within and without, or howe according to reason you ought to order every day before God.





CHAPTER II,

*Howe wee ought to bestowne our
time from our first rising to
mattins in the moring.*

A Ssoon as you are wake
and ready to rise to
mattens, devoutly arme your
selfe with the signe of the crof-
se, and breifly pray to God,
that he will vouchsafe to blot
out the staynes of sinne in you,
and be pleased to helpe you:
Then casting all vayne imagi-
nations out of your mynde
thinke upon some other thing
that is spirituall and conceave
as much puritie of heart as you
can,

can , rejoyfing in your felfe ,
 that you are called up to the
 prayfe and worship up of your
 creatour. But if frailty of body
 if heavineffe of fleepe if con-
 turbation of fpirit deprefse
 you , be not out of heart , but
 be comforted and force your
 felfe , overcominge all impedi-
 ments with reason and willing-
 nefse for the kingdom of hea-
 ven suffereth violence and the
 violent beare it away certaine-
 ly according to the labour
 with you undergoe for the lo-
 ve of God , fuch , fhallbe your
 recompense and reward, being
 come of from your bed com-
 mend and offer your felfe both
 body and foule to the moft
 high

high make haste to the quire
 as to a place of refuge, and
 the garden of spiritual delights
 untill devine office begin, stu-
 dy to keep your mynde in pea-
 ce and simplicity, free from
 troubles and the multiplicity
 of uncertaine thoughts collec-
 ting a godly and sweete affec-
 tion towards your God by
 sincere meditation or prayer.
 In the perfourmance of the de-
 vine office have care to pro-
 nounce and heare the holy
 wordes reverently; perfectly,
 thankfully and attentively
 that you may taste, that your
 lord is sweete, and may feele
 that the word of God hath in-
 comprehensible sweetnesse and
 power.

power for whatsoever the holy Ghost hath dictated is indeed the life procureing foode, and the delightfull solace of a chaste sober, and humble soule remember therefore, to be there saythfully attentive but avoide too vehement cogitations and motions of mynde, especially, if your head be weake, least being hurt or wearied, confounded and streightened internally, you shutt the sanctuary of God against your selfe; reject likewise too troublesome care, which commonly bringeth with it pusillanimity and restlesnesse, and persever with a gentle, quiet, and watchfull spirit in the praises,

ses of God without singularity. But if you cannot keepe
 your heart from evagations,
 be not dejected in mynde : but
 patiently endeavour, patiently
 doe what lyeth in your power,
 committing the rest to the di-
 vine will. Persever in your
 godly affection towards God
 and even your very defects,
 which you are noe way able to
 exclude, will in a manner, be-
 get you consolation. For as
 the earth which is of a conve-
 nient nature, doth by the ca-
 sting of dunge, oftentimes
 more fruitfully send forth her
 seeds : soe a mynde of good
 will out of the defects which
 by constraint it susteyneth
 B shall

shall in due time receave the
 moſte ſweet fruit of divine vi-
 ſitation, if it endure them with
 patience. And what profit
 do you reape by being impa-
 tient: doe you not heape cal-
 lamity upon calamity; doe
 you not ſhew your wante of
 true humility and bewray in
 your ſelfe a pernitions pro-
 priety: As long as you do re-
 verently aſſiſt, and are ready
 with a prompt deſire of will to
 attende, you have ſatiſfied
 God: neyther will he impure
 the inordinatenefſe of this in-
 ſtability to you, if ſoe be by
 your negligence you give not
 conſent unto it, and before the
 time of prayer you ſett a gar-
 de

de over your senses, if you cannot offer a perfect dutifulnesse, offer at least a goodwill: offer a right intent in the spirit of humility: and soe the devill shall not finde anie occasion to cavill against you: Although you have nothing else to offer but a readinesse, in body and spirit to serve our lord in holy feare be sure of it, that you shall not loose your reward. But wee to your soule, if you be negligent and remisse, and care not to give attendance: for it is writte. Cursed is the man, that doth the worke of God negligently. Be diligent, that you may perfourme what you

are able ; if you be not able
 to perfourme what you desi-
 re ; upon this security be not
 troubled , when impediments
 happen and you be not able
 to perfourme asmuch as you
 would , when I say distra-
 ction of your senses , deje-
 ction of mynde , drynesse of
 heart greife of head ; or any
 other misery and temptation
 afflicted you , beware you say
 not : I am left , our lord hath
 cast me away , my duty pleaseh
 him not : these are words be-
 fitting the children of distrust
 endure therefore with a pa-
 tient and joyfull mynde all
 things for his sake , that hath
 called and chosen you firmly
 be-

beleeving that he is neare to those that are of a contrite heart. For if you humbly without murmuring carry this burden layde on you, not by mortall tongue, to be uttered, what a deale of glory you heape up for your selfe in the life to come. You may truly say unto God: As a beast am I become with thee: Beleeve me Brother, if being repleat with interneall sweetnesse and lifted up abone your selfe, you fly up to the third heaven and there converse with angells, you shall not doe soe great a deed as if for Gods sake you shall affectually endure greife and banishment of heart and

be conformable to our sa-
 viour: when, in extreame, for-
 rowe, auginsh feare, and ad-
 versity crying unto his fa-
 ther: lett thy will be do-
 ne: who also being thrust
 through his hands and feete
 hanging on the crosse, had
 not wheron to leane his head:
 who also most lovingly endu-
 red for thee all the griefes and
 disgraces of his most bitter pas-
 sion. Therefore in holy lon-
 ganimity, conteine your selfe,
 and expect in silence untill it
 shall please the most high to
 dispose otherwise: And cer-
 tainly in that day it shall not
 be demanded of you hove
 much internall sweetnesse you
 have

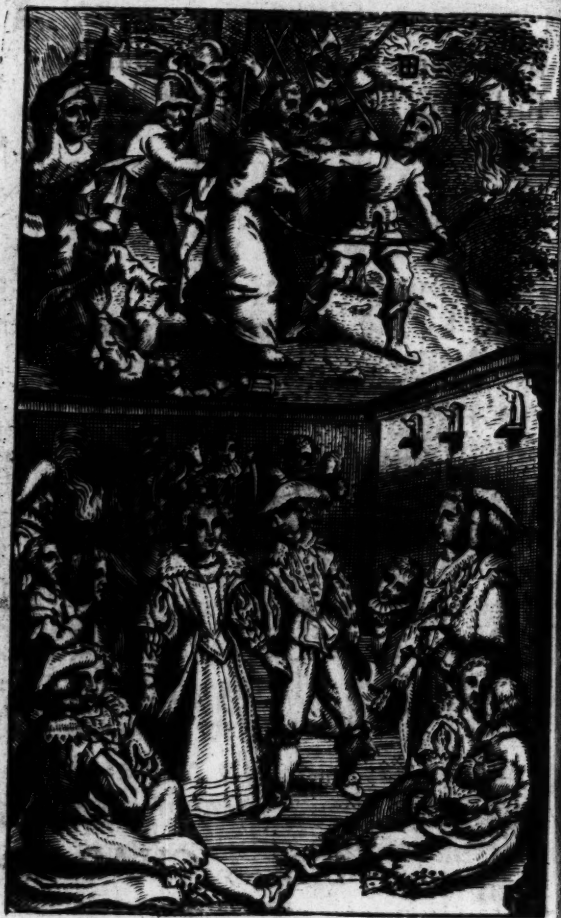
(31)

have heere felt: But howe faith
full you have bin in the love
and service of God.



B 4

CHAP.



CHAPTER III.

*God hath too sorts of servants
and the description of both.*

A Monge those that are called the servants of God, many serve him unfaithfully, few faithfully indeed unfaithfull servants as long as they have sensible devotion, and present grace of reares, doe serve God with alacrity, they pray willingly, joyfully goe about good workes, and seeme to live in deepe peace of heart: But as sone as God hath thought it good to withdraw that devotion, you shall

B s see

see them troubled, chafe, become malicious and impatient and at last neyther willing to be att theyr prayers, nor amy other divine exercises. And because they feele not inter-nall consolations as they desire, they perniciously betake themselves to those that are externall, and contrary to the spirit: where by it is manifest, that they are not purely Gods gift, and abuse them to their owne pleasure: for if they did love God purely and did not vitiously rest in his gifts, they would remaine peaceable in God, those gifts being taken away: and would not even then turne out of the way to unlaw-
full

full consolations. Therefore they are unfaithfull , because in aduersity they keepe not touch with God. They beleeve for a while and shrinck backe in the time of triall : They would have all things goe on their side , and indure nothing that goeth against them : if God grant those things that they would have , they serve him , if he deny them , they leave him : nay in prosperity they serve not God, but themselves. And in all things would rather have their owne will done , then Gods they place sanctity , in internall sweetnesse and consolation rather then in the perfect mortifica-

tion of vices : being ignorant that by the withdrawing of devotion it more certainly appeareth. If one truly love God then by the infusion of it. For that sensible devotion is commonly more truly a naturall then spirituall devotion. But whatsover it be, unlesse a man make use of it wisely, it is wont oftentimes to bring him that is soe affected, to a hidden kind of pride, a wicked complacence, and a vaine security as wee dayly see in these unfaithfull servants: for as soone as they are tickled with this inward sweetnesse, they will for sooth begin to indge and despise others: they thin-
ke

ke themselves great saints, and the secretaries of God. They expect and wonderfully long after divine revelations : and wish that some miracles were don by them , or of them : by which others might take notice of the holinesse , which they thinke , they have , but have not. Thus doe they use to vanishe away in their owne imaginations , who gape more after sensible grace , then the giver of grace : But faithfull servants behave themselves farre otherwise for they seeke not themselves , but God : neither their owne cōsolation , but cheifly the will and honour of God : they alwayes fly propriety.

ty, whether God be pleased
 to infuse, or not to infuse the
 influence of internall sweetnes
 se, they are all one and per
 sisting in equality of mynde,
 cease not to love and praise
 God it is not internall dark
 nesse, nor difficulty of senses,
 nor coldnesse of affections: nor
 drinessse of heart, nor dejection
 of mynde, nor drowlinesse of
 spirit, nor aduersity of tempta
 tion: to conclude it is neither
 misery of aduersity, nor suc
 cesse of prosperity, that is able
 to heave them out of their
 place: for although peradven
 ture they feeble in the inferiour
 powers of the soule the oppres
 sion of inordinate sorrowe
 pro-

proceeding from aduersity, or the violence of sensuall delight arising out of prosperity, they are not for all that dejected: because they continue quiet in the reason or highest parte of the soule, and doe conform their will to the diuine will or permission: and grieve that they feelee the least contradiction of unseemely motions. Being founded therefore as a firme rocke they persiste stedfast in the love of God, as they whose cheife comfort is in the wille of God: They are alwayes devout: because with all their power they auoide and abhorre whatsoeuer is displeasing to God, and may
 never

never soe little contaminate
 the purity of their heart, and
 committing themselves in all
 chances to God, doe still poss-
 sesse a pure free, and quier
 mynde. This is the truest de-
 votion and most acceptable to
 God. The other sensible devo-
 tion, which is more familiare
 to novices, or those that are
 lately converted is not durea-
 ble and sure yet not with stan-
 ding it is very profitable to us,
 if wee wisely make use of it.
 The faithfull servants (for soe
 I still call them, whom christ
 calleth not servants, but friends)
 faithfull servants I say, doe
 seeke after that effectuall, and
 most pleasant sweetnesse of
 grace

grace also: they seeke after
 the joy of our lords salvation:
 they seeke after his most love-
 ly countenance, and most
 sweete embraces: but they doe
 this with a spirituall and bash-
 full, not with a sensuall gree-
 dinesse, or childish lightnes,
 or a troubled impatience. They
 desire the gift of God, not
 that they may be sensually de-
 lighted in them: but that
 being made more fervent by
 them, and more pure from all
 inordinatenesse, they may plea-
 se their heavenly bridegroom.
 They love the gift of
 God, and willingly thanke
 him for them: but yet they
 keepe themselves as it were
 quiet

quiet and free from them, as
 long as they rest not in them.
 By grace they goe forward to
 the giver of grace, and suprema-
 me good, in whom only it is
 lawfull for them to rest: they
 are truly happy because by ho-
 we much thelesse they stick to
 those gifts they receave soe
 many the more. And although
 they benever soe much indow-
 wed with blessings from God,
 they lift not up their mynde,
 they dispise not others but
 themselves, I say, they dispise
 and acknowledge themselves
 unworthy of all spirituall gra-
 ce, they alwayes keepe in min-
 de that whatsoever they have
 it is of Gods meere mercy:
 and

and that of them more is exacted, to whome more is given or committed. And so continuing in holy feare, and by these gifts proceeding in humility, they confesse themselves to be belowe the lowest. They reioice and glory with in themselves, if being oppressed with uniuſt infamy, reproches, injuries and uttermost ſcorne, they have imitated christ: not if they could be elevated above themselves by exceſſe of mynde, or could ſee ſtrange viſions or doe moſt apparant miracles: They preſently making the ſigne of croſſe repell the deceitfull ſuggeſtions, by which the devill indeuoureth
 ed to

to allure them to vaine glory,
 and selfe complacence, noe
 way consenting to the subtrili-
 ties of the wicked serpent:
 they doe not confidently pla-
 ce the hope of their salvation
 either in the number, or in the
 merit of good workes which
 they doo: But put their trust
 in the freedome of the sonnes
 of God, which they have ob-
 teyned by the blood of christ
 loe then, Brother, knowing
 the difference of the faithfull
 and unfaithfull servants, inde-
 vour to be of those, which may
 be you are not of, and strive
 to leave them, of whome per-
 adventure you are one. If you
 are of those you would not
 be

be of, and are not of those of
 whome you would be, greive
 and humble your selfe for God
 giveth grace to the humble.
 And certainly if you humble
 your selfe in the sight of our
 lord, greiving that you are
 yet of the number of the un-
 faithfull, you have already in
 a manner passed into the lot of
 the faithfull; labour, persevere,
 feare not. You shall not be re-
 prooved with the unfaithfull,
 but shalbe receaved with the
 faithfull. There are others also
 that are bound to the divine
 service, and yet cannot be cal-
 led either unfaithfull or faith-
 full servants of God: these a
 man may lawfully call the idle
 sla-

slaves of the devill. I meane those
 unhappy wretches that esteem
 ing either not at all, or very
 little of devotion, or the gra-
 ce of God, and altogether ne-
 glecting the interiour parts,
 make a shew, as though, they
 honoured God with their lips,
 but their heart is farre from
 him, these being plunged over
 head and eares in a sea of evill,
 doe little thinke of their owne
 salvation. These are all one
 to day as they were yesterday
 they come from the quite as
 they went thither viz unclea-
 ne, tepid apt to noe goodnes-
 se, wandring, dissolute, wit-
 hout feare, without reveren-
 ce By the divine praises, which
 with

with a polluted mouth they
utter, they more exasperate,
then please God. I would to
God these, had kept them in
the world: for what doe they
in monasteries why tread they
on holy ground, why devoure
they the almes of the just: why
pollute they the Angelicall
schooles of spirituall exercises
with carnall delights. If they
intended to live uncleanly,
they should have remayned in
a place for their purpose, and
not have entred into places of
purity: living negligently in mo-
nasteries they double the pun-
ishments of hell, which their
ill living in the world had de-
served. But it is out of our
way

(48)

way to speake more of these
things : wherefore I returne
whence I strayed.



CHAP.

ese
ne

P.

C



CHAPTER IV.

*That for everye howr of the day
wee ought to cleave to some
settled exercise least our
mynde growe sluggish.*

SOe that you may be fered
in your private exercises
prescribe your selfe some thing
what to doe every howr, and
to bee busied in: But soe, that
if at any time eyther upon obe-
dience, or any other reasona-
ble cause or chance happening
you abbreviate any exercise,
or wholly overslip it, you be
not inordinately vexed for you
ought cheifly to endeavour to

attayne to this, that in liberty and purity of heart (rejecting all propriety) you may alwayes persever peaceable, and without trouble before God. For this is acceptable to our lord above all other exercises bee they never soe laborious and hard, whatsoever therefore shall hinder this liberty in you although it be spirituall and seeme very profitable occasion soe requiring, leave it as much as obedience doth permit. Endeavour I say, to repell, all restlesnesse of heart, which choaketh true peace, and perfect trust in God with all spirituall proceedings let not vitious idlenesse at any time

me take place, for it distroieth
 soules. Avoide alsoe idle bu-
 sineses I meane those that are
 unprofitable, Neither mervay-
 le at this kind of speech: let
 not vitious idlenesse at anyti-
 me take place, for there is al-
 soe a commendable idlenesse,
 which is, when the soule fixed
 on God, and exempted from
 the noise and imagination of
 all sensible things, doth rest as
 it were idle in internall silence,
 and in the most blessed embra-
 cements of her beloved to
 which if the hand of our lord
 bring you, you shall profitably
 and happily be idle otherwi-
 se, alwayes either read, or me-
 ditate or praye or take in hand

something els, that shall be se-
 rious and necessary and truly
 if you will settle your selfe
 with all diligence to the study
 of scripture you will be wonder-
 fully comforted and every spi-
 rituall thing will begin to grow
 sweete unto you; and soe it
 will come to passe that being
 accustomed to holy delights,
 you will easily contemne those
 that are carnall: and your myn-
 de will be wonderfully streng-
 ned in your good purpose. To
 the end therefore that you may
 merit soe great a fruit willingly
 and wisely give your selfe to
 reading; that is to say in rea-
 ding seeke spirituall consol-
 ation and profit and the love of
 God,

God, not curiosity, not superfluous understanding and knowledge, not neatnesse and elegance of words: for the kingdom of God is not in elegance of speech, but in holinesse of life: which elegance of speech neverthelesse as it is not overcarefully to be sought after, if it bewanting: soe is it not scornfully to be rejected by him that hath it, for it is alsoe the gifte of God. Receave all things with thankes giving and all things shall helpe forward for your salvation. Howbeit be not troubled if many of those good things which you heare or read slip out of your memory. For as a vessell which of-

ten receaveth water remay-
 neth cleane although the wa-
 ter powred in be presently po-
 wred out agayne : so likewise
 if spirituall doctrine often run
 thorough a wellwilling myn-
 de , although it abide not the-
 re , neverthelesse it maketh
 and keepeth the mynde clea-
 ne and pleasing to God.
 Your cheife profit consisteth
 not in committing the word of
 doctrine to memory , but ra-
 ther that the effects of the do-
 ctrine and words remaine in
 you , that is by this doctrine to
 get an internall purity , and a
 ready mynde to fulfill the
 commandements of God. Lear-
 ne to apply those things to
 your

your selfe that are spoken against vice for it is not safe to wrest them against others with a fixed indgement of mynde: least while you obstinately judge another, you defile or trouble your owne conscience. And soe in all things which seeme any wayes obseene avoide asmuch as in you lyeth even the very least allurements of any slippery motion if by way of temptation they do impugn, molest and trouble you importunately, contradict them with reason, deny to give consent, and making the signe of the crosse, direct your whole intention to God: For

so without hurt you may escape
 this danger. Furthermore
 doe not imitate those that ob-
 serve noe order in reading,
 but doe reade what commeth
 first to hande, and where they
 first open the booke: they li-
 ke nothing which is not new
 and strange for they loath all
 things that are vsuall and stale,
 though never soe profitable.
 farr be such instability from
 you: for it doth not recollect
 but distract the spirit: and he
 is dangerously sicke that is
 rayned with this disease: wise-
 ly binde your mynde to a cer-
 tainty of reading and accustom
 your selfe to goe thorough
 with

with it, although sometimes it administer no matter of pleasure. Read, I say not confusedly or disorderly but methodically. Repeate those things, againe and againe, that are good. Neverthelesse in time of tribulation and spirituall poverty you may intermitt what you have begun, and according to your necessity turne and apply your selfe to other godly exercises, which may be more consolatory. For it is the opinion of the fathers, that it is good to goe to prayer, or meditation from reading, and agayne to have recourse to reading from prayer: that

prayer with a commendable
 vicissitude succeeding reading,
 and reading succeeding prayer,
 loathsomnesse may be taken
 away : and the mynde being
 as it were fresh and lusty may
 alwayes be the more able for
 the proposed worke, and that
 the greater fruit may be rea-
 ped of both. And what hinde-
 rance is there why a man
 should not make short
 prayers even in reading, and
 aspire to God by holy desires.
 There are many things that
 may serve either for reading,
 or prayer or meditation : such
 are all the scriptures in which
 there is conference with God :
 At

Alwayes I preferr common
 prayers before private : and
 indge them to be more profi-
 table for you : although some-
 times they may seeme more
 barren and unsavory In like
 manner esteeme of all com-
 mon and regular actions for
 above all things obedience
 ought to be in the first place
 you : if peradventure you de-
 mande in what prayers and
 meditations you should inpri-
 vate cheifly exercise your sel-
 fe : if you will credit me , after
 you have accused your selfe ,
 and craved pardon for you sin-
 nes , you shall cheifly beseech
 God to mortifie your evill pas-
 sions

fions and vicious affections,
 and quite and cleane to strip
 you of all inordinatenesse : and
 that he will be pleased to grant
 you grace joyfully and pa-
 tiently to endure all tribula-
 tion and temptation. Aske of
 him profound humility and
 most fervent charity. Beseech
 him to vouchsafe alwayes to
 direct, teach, illuminate, and
 protect you in all things. The-
 se things in my judgement are
 most necessary for you. And
 indeed they are great and
 high, neither can they other-
 wise be obteyned, then by
 prayer perseuer therefore con-
 tinually knocking : and wit-
 hout

hout doubt our lord will at
 length open unto you : and
 will give you asmuch bread as
 your necessity shall require.
 But soe you neglect nor wil-
 lingly to give thanks for what
 you have receaved. For no-
 thing displeaseth God more,
 then forgetfulnesse and ingra-
 titude forreceived benefitts.
 And that you may the more
 willingly and sooner incline
 Gods benignity unto you,
 pray, attentively for the state
 of the whole church commen-
 ding unto God all the faithfull
 both alive and dead and every
 reasonable creature. Will you
 further hearein what with pro,
 fit

(64)

fitt you may exercise your selfe. I will tell you : singing of psalmes is profitable, the godly meditating in other parts of scripture is profitable, the consideration of creatures compared to their creatour is profitable.



CHAP.

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CHAPTER V.

*Howe powerfull and efficacious
the remembrance of Christs
life and passion is.*

ALL prayers, singing of
hymnes, thanksgiving
and holy meditations are pro-
fitable: But by consent of all,
the remembrance of christs hu-
manity, and especially, of his
most sacred passion is most
profitable and only necessary,
and whorthisly. For it is the
present extermination of pas-
sions and inordinate affections,
a fitt refuge in temptation, and
surest safeguard in dangers a
sweet-

sweete refreshing in distresse,
 a frendly rest from labour, a
 gentle repressing of distrac-
 tions, the true dore of sancti-
 ty, the only entry to contem-
 plation the sweet consolation
 of the soule, the indeficient
 flame of devine love, the sa-
 wce of all adversities, the
 fountaine of all vertues, from
 whence they flowe to us, to
 conclude the absolute example
 of all perfection, the haven,
 hope, trust, merit, and salva-
 tion of all christians, I knew a
 monke, whose custome was
 to propose to himselfe every
 day some parte of our lords
 passion, as for example: one
 day he would sett before his
 eyes

eyes Christs being in the garden. And withersoever he went that day, whersoever he chanced to be, if not troubled with any other serious and necessary cogitation, whatsoever he did outwardly, he tooke a speciall care to direct his internall eye to our lord suffering diverse distresses in the garden, and thus would he talke with his soule: and my soule, behould thy God. Behould daughter, attend, see and consider, most deare: behould thy God, behould thy Creatour, behould thy father, behould thy redeemer and saviour: behould thy refuge, behould thy defender and protector,

Cour, behould thy hope, trust,
 strength, and health. Behould
 thy sanctification, purity, and
 perfection: behould thy helpe,
 merit and reward: behould
 thy tranquillity, consolation,
 and sweetnes: behould thy joy,
 thy delights and thy life: be-
 hould thy light, and thy cro-
 wne and thy glory: behould
 thy love, and thy desire: be-
 hould thy treasure and all thy
 good: behould thy beginning
 and thy end: whether art thou
 scattered thou wandring daugh-
 ter. Howe long wilt thou lea-
 ve the light and love darknes-
 se. Howe long wilt thou for-
 sake peace, and invlove, thy
 selfe in troubles: Retourne, re-

tourne thou Sunamite retour-
 ne , daughtter , retourne and
 recollect thy selfe most deare :
 leave many things and embra-
 ce one : for one thing is neces-
 sary for thee. Abide with thy
 lorde : place thy selfe by thy
 God: goe not from thy master:
 sitt in his shadow whome thou
 lovest, that his fruite may be
 sweet to thy throate. It is good
 for thee to be here daughter.
 For hither the enemy cannot
 make his approach, heere are
 noe snares, no dangers, noe
 darknesse. All things are hee-
 re safe, all things calme. Re-
 side heere willingly most dea-
 re. For heere thou shalt be sa-
 fe and free : thou shalt be
 mer-

merry, and joyfull. Heere are
 roses, lillyes and violers: hee-
 re flowers of all vertues doe
 smell most pleasantly. Heere
 thou shalt see a brightnesse
 sweetly inlightning all things
 with his rayes. Heere thou
 shalt finde true consolation:
 heere thou shalt finde peace
 and rest: to conclude heere
 thou shalt finde all good. With
 such short sentences he would
 both sharply and sweetly spur
 forward his soule, and call her
 home, when shee was wan-
 dring abroad, and force her to
 apply her selfe to the cheifest
 good. Of these little sentences
 he would take sometimes mo-
 re, sometimes fewer, sometimes
 only

only one, sometimes two, sometimes three according to the fervour of his devotion and the pleasure of the holy Ghost: and he would often times iterate and repeat them. He would also force his soule to the remembrance of those things which our saviour did and suffered for her in the garden: in the meane time one while exciting her to the consideration of our saviours unsearchable humility, mildnesse, patience, most fervent and incomprehensible charity another while to take compassion on our lord of infinite majesty soe humbled and afflicted, and then againe to thanke him for

D

soe

soe great benefitts and piety,
 an other while to repay love,
 with love and anon to aske per
 don for her sinnes, and then to
 beg this or that grace: he would
 often convert his speech to
 these or the like affectionate
 and fervent aspirations: and
 my soule when wilt thou be
 ready to followe the humility
 of thy lord when wilt thou imi
 rate his mildenesse when shall
 the example of his patience
 shyne in thee: when wilt thou
 be better: when wilt thou be
 free from passions and vicious
 affections: when shall evill be
 quite distroied in thee: when
 shall all inordinatenesse bee
 blotted out in thee: when wilt
 thou

thou peaceably and gently endure all tribulation and temptation: when wilt thou perfectly love thy God: when wilt thou intimately embrace him: when wilt thou be wholly swallowed up in his love: when wilt thou be pure simple and refiened before him: how long will it be ere thou be hindered no more from his most chaste embracings: and that thou wert immaculate and that thou didst fervently love thy God. And that thou didst inseparably cleave unto thy chifest good: And then directing the eye of his heart to heaven, or to the depth of eternall light he would frame

these aspirations: and my soule, where is thy God: where is thy love where is thy treasure: where is thy desire: where is thy totall good when shalt thou see him: when shalt thou most happily enjoy him when shalt thou freely prayse him with all the citticens of heaven: these and the like aspirations would he secretly speake either mentally or with his lips taking sometimes more sometimes fewer according to the internall motion of the holy Ghost: he would also often accuse his soule, that it was too slowe, stuggish tepid, ingrattfull, hard, insensible, unstable, miserable and unhappy.

py. Againe he would comfort it being dejected with pusillanimity or feare, and would encourage it with these or the like words: dispaire not, my soule: take comfort daughter, and be confident most deare. If thou hast sinned, and art wounded, behould thy God: behould thy phisitian is ready to cure thee. He is most courteous and most mercyfull and therefore willing: he is omnipotent and therefore can pardon thy sinnes in a moment. Peradventure thou art a fraid, because he is thy indge: but take heart: for he that is thy indge, is also thine advocate. He is thy advocate to defend

and excuse thee doing penance, he is therefore also thy indge to save, not to condemne thee being humbled. His mercy is infinitely greater then thy iniquity either is or can be: which words I say not, that persevering in evill thou should make thy selfe unworthy of his mercy : but that being averted from evill thou shouldest not dispaire of indulgence and forgivenesse thy God is most gentle, most sweete, he is wholly amiable, wholly desirable, and wonderfully loveth all things which he hath created : when thou thinkest of him, or conceivest him in thy memory far be all imagination.

nation of terrour, austerity and
bitternes from thee. When we
say he is terrible, it is not in
respect of himself, but of those,
that abuse his patience and de-
ferr to doe penance. Whose
most bitter and poysonous sin-
nes as contrainy to his most
sweet and pure goodnes he re-
pelleth and punnisheth; let
not thine imperfections dis-
courage thee too much: for
thy God doth not dispise thee
because thou art imperfect and
infirm, but loveth thee ex-
ceedingly because you desirest
and labourest to be more per-
fect: he will also helpe thee
if thou persist in thy good in-
tention: and will make thee

perfecter, yea peradventure,
 (which thou little hopest for)
 wholly fayer, and every way
 pleasing to him. Thus and in-
 numerable other wayes would
 he frindly talke with his soule,
 and invite her by chaste spee-
 ches to the chaste love of her
 beloved: he would also turne
 his speech to our lord and aspi-
 ring to him by holy love would
 say: and good JESU, pious Pas-
 tor, sweet master, king of eter-
 nall glory, when shall I bee im-
 maculate, and truly humble be-
 fore thee: when shall I truly
 dispise all sensible things for
 thee: and when shall I perfect-
 ly forsake my selfe: when shall
 I bestript of all propriety. For
 vulef-

vullesse there were propriety in
 me there would not bee selfe-
 will in me : passions and inor-
 dinate affections would have
 no place in me. I should not
 seeke my selfe in any thing
 propriety only maketh thee
 impediment and medium bet-
 weene thee and me : propriety
 only doth hinder thee from
 me: when therefore shall I cast
 of all propriety : when shall
 I freely resigne my selfe to thy
 divine pleasure : when shall I
 serve thee with a cleane, quiet,
 simple, and calme mynde :
 when shall I perfectly love
 thee in the armes of my sou-
 le : when shall I love thee with
 most fervent desire: when shall

all my tepidity and imperfection be swallowed up by the immensity of thy love ; and my desire, my treasure , ô my totall good , ô my beginning and end : O my God , ô sweetnesse of my soule , ô my consolation , my life, my love. O that my soule might enjoy thy most sweet embracings: O that were indissolubly bound with thy love: would it were perfectly united to thee. For what is to me in heaven. And besides thee what would I upon earth. God of my heart and God my portion for ever. When shall the world be silent to me , when shall the impediments, troubles, and vicissitudes of this life cease to me :

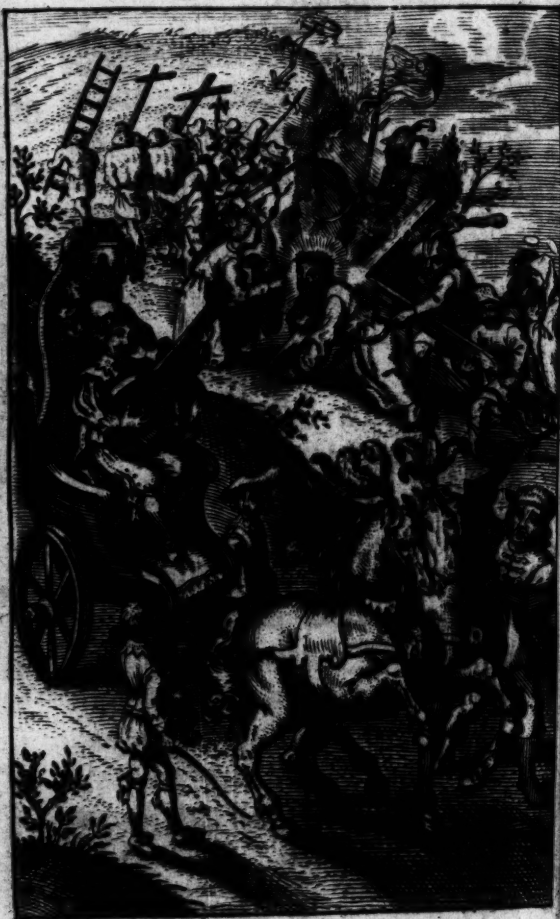
me: when shall my pilgrimage
 be ended: when shall my se-
 journing be consummate when
 shall the miserable captivity
 of this bannishment be disol-
 ved: when shall the shadowe
 of mortality decrease and the
 day, of eternity draw neare:
 when shall I lay downe the
 burden of this body and see
 thee: when shall I praise thee
 with thy saints without impe-
 diment happily, and eternal-
 ly: O my God, my love, my
 totall good. He was often wout
 to use such aspirations kno-
 wing that by the exercise of
 them humane spirit is mo-
 re effectually united to the di-
 vine spirit and that there by

man attayneth the sooner to the perfect mortification of himselfe. He had then ready e-very where: But if at any time he had more sufficient leasure, he would then (sitting as Mary Magdalen did) rejoyce to linger more freely and that more to the honour of God, then to the inordinate pleasing of himselfe: he would not in the meane time omitt with a certaine internall effusion of heart, by a sincere and sweete affection to adore, blesse, giue thanks, and pray: Moreover turning his speech to the blessed virgin the mother of God, as to a most mercifull lady, and most liberall stewar-
desse

desse of heavenly treasures,
 he would ingeminat his pions
 complaints before her and
 with an holy importunity ex-
 tort a benediction. Another
 day he would sert before him-
 self howe our saviour betrayed
 by Judas was taken and con-
 cerning this point he would
 iterate his foresaid exercises:
 and so would goe through
 with the passion in order, and
 having ended would begin a-
 gayne. And about that part
 of the passion, which did re-
 present Christ hanging on the
 crosse he did not employ him-
 selfe in order and in his proper
 day, but every day at least
 breisly, if so be he thought it
 con-

convenient, exciting his soule to the earnest contemplation of these things. On every solemnity of our saviour or the blessed virgin he would (if he thought it good) propose to the eyes of his mynde the representation of that feast in steed of parte of our lords passion which otherwise was that day to be frequented: And would performe his internall exercises or freindly discourses with his soule and about the worke, cause, mystery and joy of that festivity. He was also much delighted with singing the psalmes. And I knowe, that by the continued custome of this holy exercise he reaped

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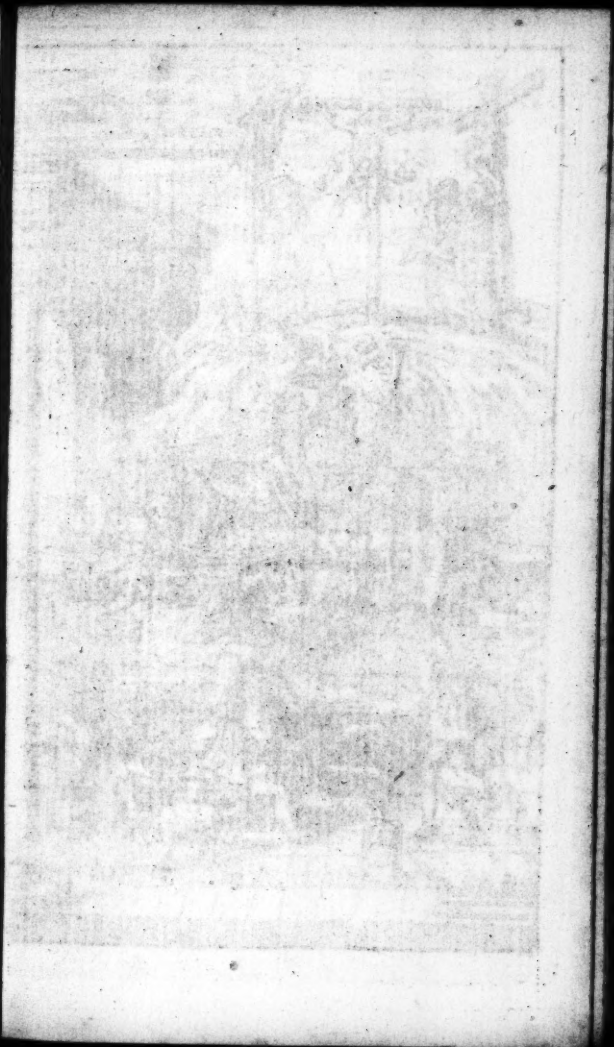


ped great consolation and singular profit of his labours.

I vwill sett downe an example imitate of it, if you please. For by this meanes you shall be accustomed to apprehend the presence of God : by this meanes you shall begin to have your senses sober, watchfull, exercised, and calme : by this meanes you shall prepare your selfe away to the highest contemplation and perfection: thus wheresoever you are you shall spend your time profitably: vayne, and instable cogitations being cast forth out of the corners of your heart and such as are serious being entertayned in their place : you may
fra-

frame your selfe meditations
 and aspirations in other ter-
 mes, then wee have. if you
 perceave the looking in your
 booke to hinder your mynde,
 where by you are the lesse able
 to reach to God, and to be uni-
 ted to him, lay a side your
 booke: againe if you perceave
 it doth further your exercise,
 make use of it: for I would that
 your devotion should be free
 to you, and that you should
 follow the grace of the holy
 Ghost without confusion or
 anxiety, moreover, by aspira-
 tions (as you may perceave by
 the above written coppies)
 we understand certaine short
 jaculatory prayers, or burning
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desires, and lively and amorous affections to God. He that hath not as yet undertaken the beginning of internall conversation and his owne mortification or hath at least but newly begun, ought not peradventure so precisely to follow this rule.

But it shall be expedient for him to exercise himselfe for a while according to this manner which I shall opscribe: lett him therefore every day propose to himselfe some part of our saviours passion and lett him study to have recourse in mynde to the same whether he stand, goe, sitt, or rest: unlesse he have some other
pro-

profitable or necessary thing
 in his heart to treat of. And
 lett him often discourse with
 his soule in the presence of
 Christ suffering, either thus,
 or after the like manner : O
 my soule behould thy God,
 behould ingratefull, attend
 thou wretch, consider thou
 poore soule: behould thy God,
 behould thy Creatour and Re-
 deemer: behould howe the
 king of eternall glory humbled
 himselfe for thee: behould ho-
 we the highest majesty debased
 himselfe for thee: see what
 sorrowes, bitternesse and in-
 dignities thy saviour suffereth
 for thee: Consider with what
 charity he loved thee, who
 under-

undertooke soe great calamity
 and affliction for thee. Arise
 my soule, arise out of the dust,
 slip thy head out of the collar
 thou captive daughter of Sion.
 Arise forsake the puddle of thy
 vices and leave the vucleanesse
 of thy negligent life. Howe
 long wilt thou take pleasures
 in perills. Howe long wilt
 thou esteeme anxiety and tor-
 ments to be rest: howe long
 wilt thou securely sleepe in
 distraction. Howe long wilt
 thou willingly, leave the right
 way and wander abroad farr
 and neere by unknownen pla-
 ces. Returne unto our lord thy
 God: for he expecterth thee:
 make hast, be not slacke: for
 he

he is ready to receave thee:
 he will meet thee with open
 armes: only deferr not thou to
 retorne: Come to J E S U S, and
 he will heate and purifi thee:
 Joyne thy selfe to J E S U S, and
 he will illuminate thee. Adhe-
 re to J E S U S, and he will bles-
 se and save thee: sometimes
 lett him more expressely up-
 braid his soule of ingratitude
 and perversenesse, saying: a-
 las my soule, howe ingrate-
 full hast thou bin to thy God:
 he hath bestowed innumera-
 ble and most admirable bene-
 fits on thee, and thou still re-
 paye evill for good: he hath
 created thee according to his
 owne image and likenesse: he
 hath

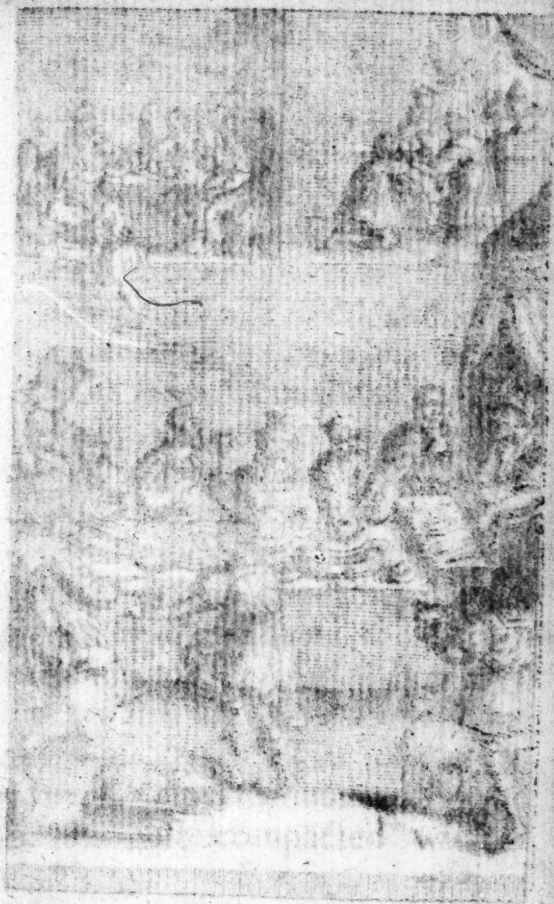
hath endowed thee with immortality : he hath deputed heaven, and earth and all things contayned in them to thy commodity : he hath enriched thee with many gifts and graces : he hath brought thee to the light of the Catholique faith : he hath with drawn thee from the dangerous waves of the world, and conveyed thee to the haven and tranquillity of a monasticall life, where thou (as in a most sweete paradise of spirituall pleasures) mightest have infinite occasion of holy joy and good workes : he hath patiently borne with thee, grievously sinning, and hath preserved thee from

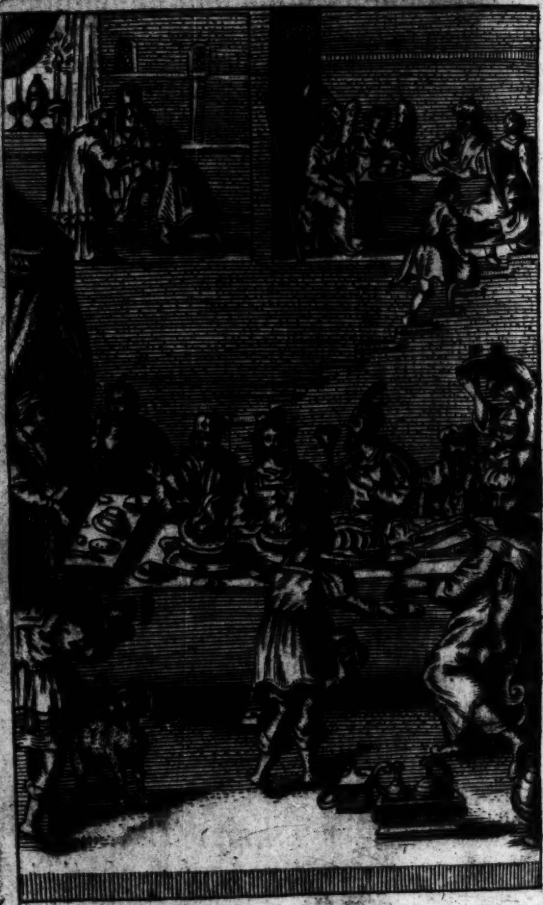
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the jawes of hell. The king
 hath bin incarnate for thee:
 thy Creator for thy sake hath
 become thy Brother: Neyther
 did he thinke it sufficient to be
 borne for thee: wherefore he
 would also suffer for thy sake,
 he endured sorrowe and dis-
 tresses, for thy sake, he was
 betrayed and taken for thy sa-
 ke, he was spit on and buffe-
 ted: for thy sake: he was
 scourged, and wounded with
 a crowne of thornes: for thy
 sake he was smytten with a
 reed, and loaden with the bur-
 then of the crosse: for thy sa-
 ke he was nayled to the crosse
 and drunke vineger: for thy
 sake he wept and shed his most
 holy

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holy bloud : for thy sake he
 died and was buried. He hath
 adopted thee to be heire of
 the kingdome of heaven : he
 hath promised those things
 unto thee, which neyther eye
 hath seene, nor heart of man
 can comprehend : But thou
 hast left and contemned him
 who hath bin soe many wayes
 beneficiall to thee thou hast
 cast away the holy feate of
 him that loved thee : thou hast
 shaken of his sweet ioke, that
 hath elected thee : thou art
 become as one of the daugh-
 ters of Beliall : as an impudent
 harlot, thou hast iniquities,
 worshipped without modesty :
 Thou hast compacted with
 E 3 death:

death : Thou hast given thy hand to the devill : thou hast bin most prompt to all wickednesse : thou hast heaped evill upon evill , and hast rejoyced to adde worse to the worst. By thy wickednesse thou hast againe crucified JESUS-CHRIST, who had chofen thee for his spouse : thou hast renewed his wounds by thy crimes. Who will give thee groanes and sighs : who will give thee a spring of teares, that thou mayest night and day bewayle thine ingratitude : O unhappy wretch, what wilt thou doe ò that thou haddest kept thy selfe in the state of innocencie : and that thou haddest remayned immaculate :

re : O that thou haddest not miserably defiled thy selfe with dishonesty : O that thou haddest not gone , astray from thy God : thou hast lost thine innocency thou art defiled , thou art become dishonest , thou hast gone astray from thy God : Alas poore wretch and what wilt thou doe : to whome wilt thou fly : from whome wilt thou expect helpe : from whome , but from him , whome thou hast offended : he is moste pitifull , most courteous most mercifull. Humble thy selfe , powre out thy selfe like water in his sight , and he will take pittie on thee : sometimes lett him turne his lamen-

tations to our lord with these
 or the like words: Alas my lord
 J E S U, what have I done : ho-
 we have I left thee : howe have
 I dispised thee : howe am I be-
 come forgetfull of thy name :
 howe have I cast aside thy na-
 me : howe have I cast aside thy
 feare: howe have I trod thy la-
 we under my feete : howe have
 I trasgressed thy precepts. O
 me, my God , ô me , my Crea-
 tor : O me, my Saviour: O me,
 my life and my totall good,
 woe be to me wretched creatu-
 re, woe be to me, woe be to me,
 because I have sinned , woe be
 to me because I have made my
 selfe like to a brute beast , woe
 be to me because I am become
 orem

more silly then a sheepe. O
 good J E S U, ô loving sheep-
 herd, ô sweet master helpe me.
 Sett me on my feete, stretch
 forth thy hand to me being in
 danger. Cleanse me from my
 filth, cure my wounde con-
 firme my weaknesse, save me
 from distruction. I confesse my
 selfe unworthy to tread on the
 earth, I am unworthy to be-
 hold the light, I am unwor-
 thy of thy aide and grace. For
 great is myne ingratitude,
 great, yea too great is the e-
 normity of sinnes: never the
 lesse thy mercy is infinitely
 greater: Therefore, ô God,
 thou lover of mankind, and
 my only hope, have mercy on

E s

me

me according to thy great
 mercy: and according to the
 multitude of thy commiserations
 take away myne iniquity.
 Some times as if he were
 risen out of adream, falling
 on his knees in the sight of our
 lord, lett him affectionately
 say: lord, if thou wilt, thou
 canst make me cleane. Or this:
 O God be propitious to me a
 sinner: or that haue mercy on
 me J E S U S, sonne of David:
 or that other: O lord helpe me,
 Soe likewise lett him powre
 forth his heart before the Vir-
 gin Mary the mother of our
 lord, and all the Saints of God,
 humbly suing for their inter-
 cession.

CHAP.

CHAPTER VI.

*We must dayly call to munde the
manifould finnes which we
have committed.*

ANd very day, or certayn-
ly very often, when oc-
casion shall serve lett him re-
collect him selfe, and with a
profound humility firmly por-
posing amendment, lett him
call to mynde, and particular-
ly confesse before our lord the
finnes of his fore passed life
but especially those by which
he hath most greivously offen-
ded the divine goodnesse. But
it will be indiscretion to dwell
E 6 long.

long upon those that beloug
to the frailty of the flesh , least
the remembrance of them and
the longer treating of the ould
sin breed a newe sin by unlaw
full delight : In which confes-
sion , contrition and sensible
devotion , lett him accustome
to lament, more that he hath
behaved him selfs contume-
liously and ingratfully to
words his Creator and father,
then that he hath brought him
selfe in danger of eternall pu-
nishment.

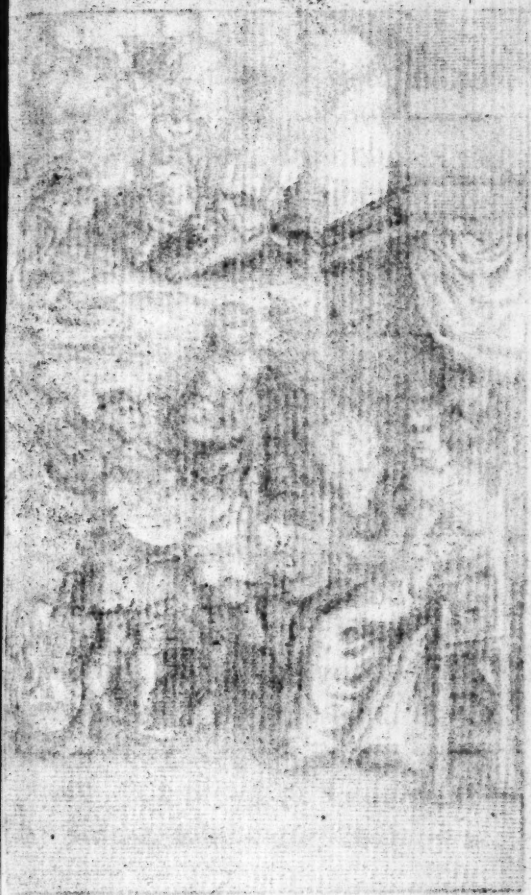
In the formes of lamenta-
tion and godly complaints
which we have prescribed , he
need not care for running over
many sentences: But let him
take

take which he will, and as many as he will, observing no order if he make choice of only one, or two, or three, which soever thy be, he may repeate againe and againe, he shall doe well. We would that he should doe freely according to his devotion alwayes avoiding confusion and perplexity: I knowe one, that being externally; busied, in his conversion to our lords passion among chaste discourses tooke delight to call to mynde these few words, or the like: O good JESU, ô pious Pastour, ô sweet Master: good JESU, have mercy on me: pious Pastour direct me: sweet Ma-

Master teach me : my lord helpe me: Another there was that did take delight to rune over sometimes more, sometimes fewer of the afor said lamentations and to expresse them in diversity of words recording to his affection. Let our yong beginner, as I have said, be free in these things, and let him stirr himselfe to compunction and diligence in his spirituall purpose by meditating, if he please upon death, purgatory, judgement, hell and heaven.

Which kinde of meditation, by howe much the neerer it draweth to liberall feare and the love of God by soe much it is the more acceptable to
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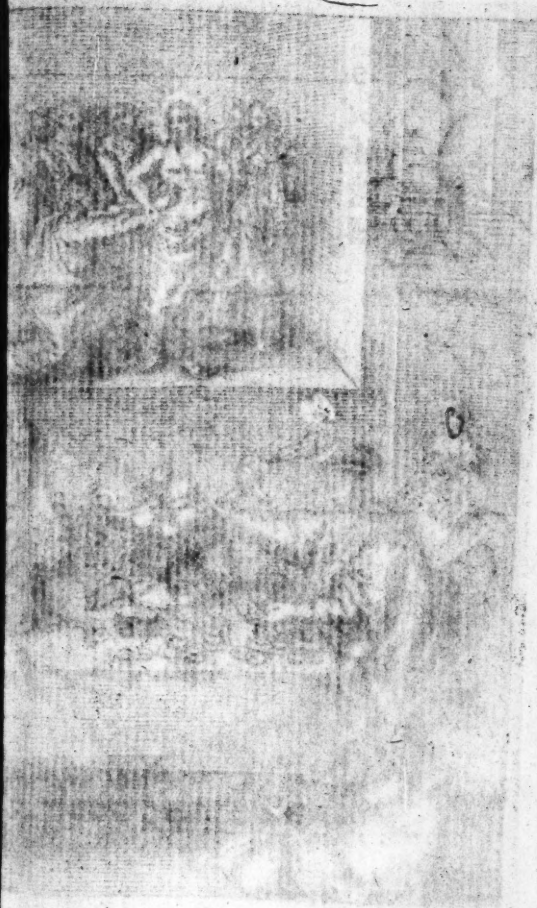
our lord, and more affectuall
 for the purifying of the soule:
 againe by how much the more
 it participateth of liberall and
 servile feare by so much is it
 the lesse profitable: By libe-
 rall feare we feare to sin, least
 we offend our most bountefull
 lord God, and soe loose his fa-
 vour and familiarity. By ser-
 vile feare we feare to doe ill,
 least we should undergoe dam-
 nation and punishment: Never-
 thelesse it is good to be with-
 drawne from sinning by servile
 feare but soe, that we stay not
 there, but passe on to liberall
 feare: in meditating on eternall
 glory, let him goe thus or in
 the like manner to worke: ô
 how

how blessed is that heavenly
 Hierusalem: the walls whereof
 consist of most pretious stones:
 the gates where of shine with
 most choice pearles: the streets
 where of are paved with most
 pure gold: the gardens simile
 being dekt with flowers most
 incomprehensibly flourishing.
 There the sound of joy is per-
 petuall: there the canticle of
 gladnesse is over song by an
 unwearied quire: there the ju-
 bily of exultation is alvvayes
 reneved: there the instru-
 ments of the saints doe al-
 vvayes resoud: there cinnamon
 and baulme incessantly breath
 forth an unspeakable odour of
 syweetnesse: there is peace and
 rest

rest overcoming all sence: there is temperatnesse and calmnesse beyonde all human reach: there is eternall day and one spirit of all: there is sure security, secure eternity, eternall tranquillity quiet happinesse, happy sweetnesse, and svveet mirth: there the just shall shine as the sun in the kingdome of their father. O vvhat happenesse is it to be amoug the quires of Angells, to have perpetuall fellowvship vvith the holy Patriarkes and Prophets, vvith the holy Confessors and Virgins and with the most glorious Mother of God. Not to feare, not to be sorrowfull, not to be in anguish, not to be
grei-

greived, not to be troubled
 with tediousnesse, to endure no
 labour, no impediment, no
 loathsomnesse, no necessity:
 O what a wealth of consolation
 what a sea of delights, what an
 abundance of joyes, what pro-
 fundity of most pure pleasure
 will it behould that incircum-
 scriptible light, to see that mo-
 ste amiable brightnesse, to see
 that unspeakable glory of the
 moster high Trinity, to see the
 God of Gods in Sion, to see
 him not ariddle, but face to fa-
 ce, to see also the glorified hu-
 manity of the only begotten
 God for if the visible bravery
 of the heavens be a pleasant
 sight, or to behould the glit-
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tering clearnesse of the starres,
 to see the glorious beurye of
 the sun, to see the shining of
 the palefaced moone, to con-
 sider the gratfull light of the
 aire, to contemplate the ele-
 gant neatnesse of birds, flowers,
 grasse and colours, to listen to
 the sweete chanting, of nigh-
 tinger als and larkes, to heare
 the melodious harmony of
 Harpe and Lute, to smell to
 the fragrant Roses and Lillyes,
 to drawe the breath that spices
 and perfumes send forth, to
 taste the delicioufnesse of di-
 verse palate pleasing fruits:
 if I say, there be soe great
 pleasure in these things, what
 a torrent of most sincere de-
 light

light will it be perfectly to
 contemplate that immense
 beauty, and perfectly to taste
 that infinite sweetnesse from
 whence all beauty, all sweet-
 nesse of things created floweth
 downe to us : The spring tyde
 representh unto us the state
 of eternall felicity, and the
 future resurrection : for then
 we see heaven earth, trees and
 all things els with a certaine
 new grace to be decked with
 admireable ornaments : not
 withstanding there is greater
 difference beweeene that which
 it represently, and that which
 is represented, then betweene
 noone and midnight. Blessed
 therefore, yea thrice blessed is
 that

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that heavenly Hierusalem where nothing wanteth that may please and whence all things are banished that may displease, where almighty God is happily prayed for ever. Let him learne purely to frequent the joyes of this supernall city, to love and desire them, yet not soe much for his one profitt, as for the profitt and honour of God. Although indeed the meditation of eternall life may be more sincerely practised by him, that hath bin a proficient in internall conversation, then by him that hath scarcely attayned to the begining of his owne mortification, and knoweth better ho-

we to seeke himselfe then God. In our above related meditation let a novice exercise himselfe continually for the space of one, three, or six monthes, yea for a whole yeare or more: untill he perceave with in himselfe an absolute contempt of the world and himselfe, and that he begineth to feelee the fervent purpose of a spirituall life to take roore in him. Some are with more difficulty, some more easily turned to the better. And some, whome it pleaseth God ont of his moste infinite favour moste liberally to prevent are presently changed. In the meane time he may also employ himselfe in thankes-

kesgiving in prayſing God, and other prayers : but let his cheiſe employment be in reaſonable mourning for, and perſecuting of his finnes. Let him not be troubled if he cannot drawe teares externally for he lacketh not teares internally, that truly hateth all ſinne and iniquity.

Nowe after he hath in ſome meaſure reformed the image of God with in himſelfe by healthfull bitterneſſe of mourning and contrition, he may with greater confidence and proſitt imitate the above propoſed example of exerciſe.

Therefore lett him take courage, and fervently prepare

himselfe for a more intimate familiarity with the heavenly briedegroome. But as long as he is weake or colde he shall kindle in himselfe the fire of divine love by serious meditating on the incarnation or passion of the only begotten sonne of God, sweetly conferring with his soule concerning these things. By which meditation being once inflamed, let him compose himselfe by prayer and aspirations, desiring, by them to unite his spirit to the cheifest good. If he often persist by this meanes to drawe his heart to the love of God, he shall soone bring himselfe to that passe, that
pre-

presently at the first convention of his mynde or aspiration without any premeditation he may be able to separate himselfe from creatures and their imagination, and plunge himselfe in the sweetnesse of divine love. Then he shall not so much need to remember each, particular sinne of his life past in his penance before God, and with sorrowe to direct the insight of his heart unto him, for soe might his freedome and affection towards good be hindred: but rather let him amorously direct his heart to God himselfe detesting whatsoever may separte or with drawe him from him

neyther do we meane that he
 should negligently forget his
 sinnes: but so to remember
 them, that the remembrance
 hinder not a greater profitte,
 therefore lett him confesse
 them dayly to God rather
 summarily then particulerly.
 Truly we have a more present
 remedy against lesser sinnes,
 when we turne to God by a
 sweete and effectuall affection
 of love, then when we tedious-
 ly bisi our selves in the consi-
 deration of them, and severe
 punishment of them. Let him
 therefore cast them away into
 the bottomlesse depth of Gods
 divine mercy and goodnesse,
 that like a sparkle of fire in the
 midst

midest of the sea they may there perish. Let him endeavour to reject quite and cleane all inordinate pusillanimity, and superfluons scruples of conscience, and perplexed diffidence whensoever they arise. For vulesse they be presently lopped of they doe diuerse wayes chooke up the alacrity of the mynde, and very much hinder our internall going forward.



CHAPTER VII.

*Every one ought to consider his
owne ability and to proceede
accordingly.*

Moreover, let him attempt nothing beyoud his strength, but be content with his lott. If he cannot reach as farre as he desireth, lett him reach as farre as he can: And unlesse he flatter himselfe, he may easily knowe what proceedings he is able to make. Neverthelesse the devine bounty is liberall, infusing it selfe wheresoever it findeth a mynde worthyly prepared.

Whe-

Wherefore if our spirituall practitioner be not yet admitted to the sublimity of contemplation and perfect charity lett him thinke himselfe as yet not prepared for the receipt of soe great a good. And what good would it doe him to receave that grace, which he knew not howe to make good use of. Lett him make haste to pull up all vice by the roote, that he may be the fitter. But still with this proviso, that he strive not beyoud his strength. Lett him not impatiently try to forerun Gods grace, but humbly to followe it. Lett him not, I say, violently force his spirit thither, whither he cannot

reach: least presuming which he ought not, he tumble himselfe downe headlong by his owne violence, and being crushed be punished for his rashnesse. Lett him soe tend to perfection that unbrideled violence and turbulent solicitude beare no part in his indeavours. Lett him attend the measure of grace given him, and with all remember, that he shall farre more easily, safely, quickly, and happily, attayne to the highest degree of contemplation, it is to the comprehending of mysticall divinity, if he be touched and rapt by the meere grace of God, then if he endeavour to attayne unto it by his owne la-

labours : Lett him alwayes
 therefore observe a meane
 with discretion, least by exces-
 se he run into defects. The
 bread of teares is good and
 many when they should re-
 fresh themselves surfet by it.
 For they insist so long in tea-
 res, and with so great cōfusion
 and agitation, that both spirit
 and body are fayne to lye do-
 wne under the too much in-
 tent or extended exercise. We
 confesse that many by discre-
 tion and the help of the holy
 Ghost can long and profitably
 mourne. And there are many
 agayne that being internally
 inebriated with the torrent of
 pleasure which they take in
 God.

God. Do unseasonably urge
 and spur forward themselves
 to greater violence, and desist
 not from this indiscreet forcing
 themselves, untill being hurt
 and confounded they fall and
 faynte in themselves, and are
 thenceforth made unapt to re-
 ceave the sweetnesse of grace.
 Wherefore the internall heate
 and violence is alwayes soe to
 be moderated that the spirit
 be not extinguished, but com-
 forted by it. They whose heads
 are of a good temper, may mo-
 re fervently and strougly insit
 in fervent aspirations: but they
 that have weake heads (espe-
 cially if the weaknesse growe
 by indiscretion are not able to
 exer-

exercise themselves otherwise then very gently and moderately. And such can scarcely sometimes admitt a simple compunction of mynde, or meditation, or reading without hurt yea although they leave their heade on some place. So great is the calamity that proceedeth of the vice of indiscretions. But lett them not dispaire, that are brought to that passe: But lett them diligently (asmuch as in them lyeth) avoide the discommodity of this hurte or confusion, and humbly pray to God for the restoring of that which they have spoiled themselves. If God be pleased to heare them,
lett

Lett them be thankfull : if not,
 Lett them bleſſe our lord : and
 for his love learne according
 to his pleaſure patiently to en-
 dure this miſery, which they
 have done on themſelves. Lett
 our internall practitioner be-
 ware alſo of all lightneſſe of
 inconstancy and inſtability.
 Lett him take in hand thoſe
 exerciſes that are good : and
 lett him goe on with what he
 hath once begunne, although
 they like him not : but ſoe that
 the pleaſure of the holy Ghoſt
 be followed in all, the decree
 of his owne will and appoint-
 ment being rejected. For the
 holy Ghoſt doth diuerſe wayes
 as it were invite us and uſe to
 as

as bring us by diverse pathes to
 that wyne celler and bedcham-
 ber of divine love : whose in-
 stinct we must still obsearve
 and most readily followe , lay-
 ing aside all propriety where-
 fore this our spirituall scoller
 shall often present himselfe
 to the holy Ghost as a prepa-
 red instrument : and which way
 soever the holy Ghost shall
 bend and apply , lett him pre-
 sently followe : if att any ti-
 me he shall be drawne or e-
 levated up to the soaring con-
 templation and embracements
 of the cheifest good , lett him
 freely offer up himselfe : and
 if the passion of Christ , or any
 holy meditation and imagina-
 tion

tion occurre, lett him not stay at it, but with all expedition fly thither, whether he is called by the spirit

When he dout fully staggeth in his purpose not knowing how he ought to proceede in his begun enterprise, lett him use the counsell of men that are prudent, expert, and humble: for soe he shall be a greater proficient, then if relying uppon himselfe he proceede according to his owe inventions.

But in the meane time lett him not forget carefully to haue recourse to the remedy of prayer humbly beseeching in all things to be directed and illuminated.

Iuminated by our lord : least
 at any time being deceived he
 followe error instead of truth.
 And let him alwayes remem-
 ber , that he can never perfect-
 ly be at leasure for God , vu-
 lesse his heart be free and clea-
 ne from all things besids God :
 you have nowe heard, Brother,
 after a manner howe he shold
 begin and howe he should goe
 forward in externall exercises,
 that desireth to attayne to any
 excellent degree of a pure life.
 It shall be your parte not only
 to heare and reade these things
 bu also to put them in practise.
 Which if you doe , and have
 helpe from above , and that
 you beginne to be cleare with
 in,

in, and that psalmodis and o-
 ther offices of divine praise
 wax sweet unto you, search
 not to high, but be afraide,
 For although your heart being
 enlarged you doe awhile run-
 ne the way of Gods comman-
 dements, you have not of your
 selfe enlarged your hearte, but
 God hath done it. And he that
 enlarged it can permitt it, his
 grace being with drawne, to be
 agayne coupled up and inpri-
 soned. The sunne of justice
 hath shined on you, and cer-
 taine scales being taken of,
 hath illuminated your mynde:
 but who can hinder him from
 hiding himselfe, of he be soe
 pleased. We you therefore
 rea-

ready: for he will hide himselfe and his amiable brightnesse being once departed, your senses shall againe be darkned and hindred. Moreover certaine immissions by evill angels will roffe the shiop of your brest: yea peradventure the temptation will be soe strong, that you will thinke all to oppose it selfe against you. You will seeme to your selfe to be wholly given over to satani: and will not have list to open your mouth in Gods praise. Neyther shall this calamity endure a little while. Neyther shall you only once or thrice or six, or ten times be layed hold on by it, but very often,
 so-

sometimes more vehemently
 then at others. But be not de-
 jected at this: Neyther thinke
 any thing sinnisterly of your
 faulte. For he hath permitted
 you to be tempted that it may
 be manifest if you truly love
 him and that you may learne
 to pittie, others that are op-
 pressed by temptations. He
 scourgeth and bruseth you,
 that he may purge you from
 vice, and prepare you for mo-
 re grace. He seemeth to leave
 you as it were for a time, that
 you wax not prond, but may
 alwayes acknowledge that
 you can do nothing without
 him: yet neverthelesse he doth
 not forsake you. He exerciseth
 you

you in these, and the like ad-
 versities out of the unspeakable
 charity where with he
 loveth you. For the heavenly
 spouse useth this kinde of di-
 spensation with a fervent soule
 converted unto him. He visi-
 teth her solemnly in the begin-
 ning of her new purpose, doth
 comfort, and illustrat her and
 after he hath recreated and al-
 lured her with his sweete smell
 he draweth her after him and
 lovingly meeteth her almost
 every where, with his milke
 feeding his new friud.

Afterwards he beginneth to
 administer to her the solid foo-
 de of affliction, and playnly
 sheweth her howe much she
 ought

ought to endure for his name.
 Nowe she beginneth to be in a
 sea of troubles : men molest
 her without , passions trouble
 her with in : punishments af-
 flict her externally , internally
 she becommeth dejected by
 pusillanimity : externally she
 is greived with infirmities , in-
 ternally darknesse overcasteth
 and clowdeth her : the exter-
 nall parts are oppressed , the
 internall dried up : one while
 the bridgroom hideth him-
 selfe from the soule , another
 while he discovereth himselfe
 unto her : Nowe he leaveth
 her as it were in the darknesse
 and horreur of death , and
 presently recalleth her to the
 sweet.

Sweetnesse of light : insomuch
 that it may be truly said of him,
 that he leadeth downe to hell,
 and bringeth backe againe. By
 such meanes he tryeth puri-
 fieth, humblerh, teacheth,
 weanes draws & adorns the
 soule : if he finde her faith-
 full in all things, and to be
 of a good will and holy pa-
 tience, and that by long ex-
 ercise and his grace she doth
 mildly and affectionately en-
 dure all tribulations and tem-
 ptations, then doth he more
 perfectly joyne her to himsel-
 fe, and familiarly make her
 partaker of his secrets, and
 binde her farre otherwise to
 him, then he did at the begin-
 ning

ning of her conversion: Be not
 therefore troubled, when ve-
 hement temptation scourgerh
 you but as if you receaved a
 rooken of his love remayne
 faythfull and invincible in your
 agonies, saying with blessed
 Job: Although he shall kill me,
 I will trust in him during this
 storne it will be somewhat
 hard for you to be present at
 the divine office, by reason of
 the too much instability and
 cloudinesse of your mynde.
 Not withstanding be patient
 and gently do what lyeth in
 your power. The night will
 passe away darknesse will be
 disperfed and light will take
 place againe. But as long as it
 is

is yet night take heed you be not found idle and negligent : if you have no list to pray, sing, or meditate, then read. If your minde loath reading wrire, or manfully, exercise your selfe for the time, in some other externall worke, in the meane time diligently rejecting the troubles of vaine cogitations. If drownesse doe unseasonably molest you, so that it greivously depresse you, you shall peradventure (time and place permitting) do better if somewhat pertinently to the honour of God, leaning your head somewhere, you slumber a little, then if inexorably you resist it : for if by labour

you thinke to drive it away, as
 long as you labour you shall
 be free: But that once paste,
 and you betaking your selfe to
 your spirituall exercises, it
 will easily returne if you sleepe
 lett it not be deepe, nor
 long: soe that it last no longer,
 then one may read one, or
 two, or three Psalmes: for so
 your spirit being as it were re-
 newed, will arise with more
 expedition and alacrity. They
 that knowe not howe to be-
 have themselves soberly in ea-
 ting, drinking, and the custo-
 die of their senses, if thy fly
 to this remedy, it is to be fea-
 red least they rather aggrava-
 te, then alleviate this disease:
 and

and falling into a deepe and long sleepe miserably loose their time by sluggishnesse: watch carefully against those temptations by which the devill endeavoureth to encline the mynde to those things that are indecent and vitious: Be sure to reject them in the very beginning, before they take possession of you with in for unlessse you repell the adversary at the first onset, if he gett entrance, he will presently clap bolts on your soule: and you being destitute of liberty and force will hardly be able to resist. But if you have behaved your selfe negligently and he fetter you, doe not yeild soe.

but deny your consent, and strive against him even by creeping on the ground, and pray to our lord in the strength of your spirit, that freeing your bonds he will restore you to liberty, or at least preserve you from giving consent. But knowe that many times you shall more easily overcome the adversary suggesting any filthy impious, and absurd thing, if you contemne and sett light by his barking, and foe passe them over, then if you strive long with him, and with great labour endeavour to stop his wicked mouth; But if he overmuch importune you, and being repelled once or twise
do

do still come on a fresh, you must meete with him on playne termes, that being overthrowne in plaine grounde he may fly away with disgrace. Nowe he setteth on us many wayes: for sometimes he seeketh to ensnare us secretly and under pretence of piety: sometimes he setteth uppon us openly and with open fury: sometimes he creepeth by litle: sometimes he breaketh forth sodenly and unlooked for sometimes he layeth siege to us by spirituall and internall meanes, sometimes by corporall and externall aduersayes or prosperities: wherefore we must alwayes have recourse

to the aide of our lords passion,
 and cry to God with teares.
 But as I have already said, soa-
 re not too high by reason of
 the grace, which peradventu-
 re you have. For what have
 you, that you have not recea-
 ved why doe you glory, as if
 you had not receaved, take
 heed therefore that by noe
 meanes you open the windo-
 we of your heart to the blast of
 vaine glory or the aire of selfe
 complacence: see you brag
 not see you boaste not abroade
 of what you have receaved:
 But keepe your secret to your
 selfe, let it abide with you:
 unlesse you happen to reveale
 it humbly and modestly to so-
 me

me intimate and secret friend
 for spirituall utility or consolati-
 on or that you be compelled
 by obedience, or other mani-
 fest necessity, or great profit.
 See that you beleeve not, that
 you have receaved the gift of
 God by your owne merits and
 labours: but rather judge your
 selfe unworthy (as indeed you
 are) of all grace and consolati-
 on, and worthy of all confu-
 sion and dereliction. Compa-
 re your selfe with those that
 are more holy, that by consi-
 deration of their perfection
 you may the better acknow-
 ledg your owne imperfection:
 humble and deject your selfe:
 place your selfe unsaynedly

Belowe all men : but you will
 say howe can I doe this confide
 ring that many with out feare
 or shame live moſte debau-
 chedly which I neyther doe,
 nor will doe : what ſhall I caſt
 my ſelfe belowe them : ſhall I
 place them above me : I ſay
 you ſhall.

CHAPTER VIII.

*A very good meanes to obtayne
 humility.*

FOr if you conſider that
 theſe who to day are ſoe
 bad, may to morrowe be mo-
 re perfect then your ſelfe :
 and that if they had recea-
 ved

ved the gifts, that are granted you from above, they would leade a farre more holy life then your selfe: and that you would sinne more grievously then they, if you were not prevented by a more abundant grace: I say if you consider these things, you will easily observe howe fitt it were, that you should preferre every sinner before your selfe: O if you did knowe the secreet of God, howe willingly would you give place to others, howe gladly would you take the lowest place, howe joyfully would you lay your selfe at the feete of others, with what alacrity would you attend the

sicke, howe devoutly would
 you honour all, howe affection-
 natly obedient would you be
 without any delay or com-
 plaint: But yet I require a mo-
 re excellent thing of you,
 viz that you place your selfe
 not only belowe all men in
 your heart for Gods sake, but
 also belowe each creature, re-
 puting your selfe as moſte ab-
 ject dust, esteeming your selfe
 unworthy to tread on the
 earth, or to enjoy the bene-
 fitt of light: looke more ex-
 actly into your selfe, howe in-
 gratefull, repid, unstable, mi-
 ſerable, and vile you are: and
 by that meanes you will attai-
 ne to that moſte humble ſub-
 miſſion.

mission of mynde : if the old enemy knocke importunately at the dore of your heart putting into your conceit that you should thinke your selfe some body , that you should vainely glory and compare your selfe with others : repell the subtil villany , locke the doores against him : and although you feele some pestilent immissions , beware alwayes of giving your consent : for if you consent , if you let in the impostour and incline your mynde to his unlawfull allurements , you have broken your faith and vow , which you have made to the bridegroome of your soule : you ha-

ve polluted the bed of your
 beloved, which before flouri-
 shed: neyther can you be ad-
 mitted to his most blessed fa-
 miliarity, unlesse you cast out
 the adulterer, and humble
 your self exceedingly. And
 peradventure you shall not be
 receaved to favour, unlesse
 you be first punished and affli-
 cted for a while, and that the
 filthy kisses which the impure
 spirit hath imprinted on your
 soule, be rased out by the scour-
 ge of God. But enough hath
 bin spoken of this.

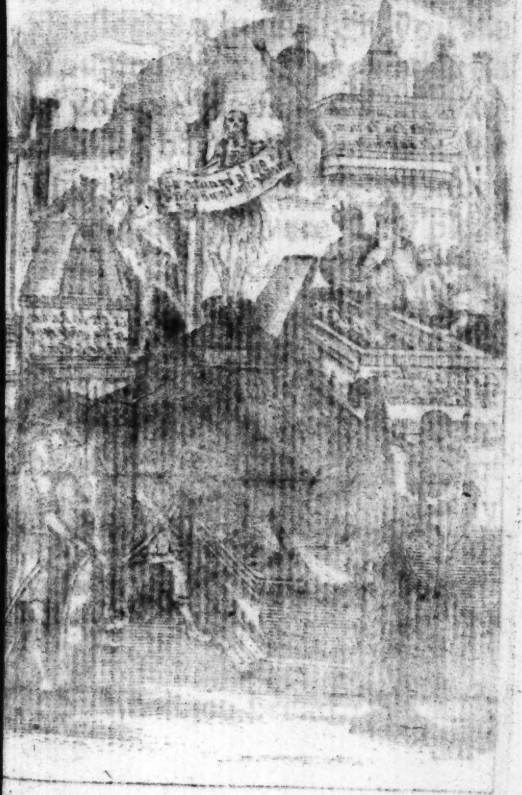
your sins, you have broken
 your faith and vow, which
 you have made to the bride-
 groom of your soule: you ha-

CHAPTER IX.

Hitherto we have spoken how you ought to assist at the divine office, what internall exercises you should undertake, what rule to be observed, what to be followed, what to be avoided in them, we will nowe passe to the rest, that we have to speake of. As for corporall refections, beware of all excesse: least being overloaden you be made unapt for all spirituall exercises. For it cannot be, but that the belly swelling by imtemperance must needs drawe away the mynde from God, and those things

things that belong to salvation, wine especially beinge more largely used, although without drunkennesse, is a great impediment: it inflameth the body, confoundeth the internall parts and distressing the alacrity of the spirit, stirreth up a beastly kinde of sluggishnesse. In vayne therefore doth that man aspire to a spirituall life, that yeildeth to his belly: Lop of therefore all vitious desires. Take noe care whether your meate or drinke be very delicate or sweet of it selfe. If it be mans meat, and reasonable, what neede you desire more: you are a monke: come then to the table to refresh

Wash your body
not to nourish





fresh your body of Gods gifts,
 not to nourish the pleasures of
 the flesh: wherefore if you are
 troubled about the goodnesse
 of your victualls and doe mur-
 mer as I have already said, soe
 I say againe, you are no mon-
 ke: if J E S U S were truly plea-
 sing to your heart what poore
 fare for his sake would not be
 pleasing to your pallate. For
 J E S U S is a moste pleasant sau-
 ce, even to extreame poverty.
 Love him, and all manner of
 foode will not be lesse, nay
 will be more pleasing unto
 you, then the delicious ban-
 quets of kings. J E S U S being
 hungry for your sake was often
 fed with bace bread: J E S U S
 thi-

thirsting for your sake dranke
vineger and gall. Take your
meate and drinke continently,
teasurely and moderatly, ex-
cluding all brutish gredinesse.
Have a care even of the natu-
rall delight, that proceedeth
from your naturall refection.
Doe not reflect upon it, do not
desire to feede your sensuality:
for if you feed thar, it will fee-
de on you, and pollure you
within: And as you must of-
ten deny the flesh what it evil-
ly desireth: soe sometimes you
must force it to receave what it
desireth not. For sometimes it
doth in a manner loath that,
which naturall necessitie re-
quireth.:

Further more beware that while you refresh your body your mynde be not in the meane time hungerstarved. Therefore let the mouth of your heart feed on the word of God, and let your eares receave the wholesome doctrine and deeds of the saints : And if you happen to sitt at that table, where there is noe holy reading, do not thus deprive your selfe of her spirituall foode ; but as much as silence will permitt, converse inwardly either with your soule or with God and propose to your selfe some godly thing to keepe your selfe doing. As in your dyet, soe be alsoe sober in apparell. Re-
ject,

ject, scorne, and detest what
 soever is contrary to monasti-
 call simplicity. Neyther doe
 you imitate those vaine and
 wretched monkes, that are
 ashamed of their estate and
 vocation, but not of their lewd
 life and conversation : who if
 they are to goe abroad and to
 come into the sight of seculars
 will bewray their foolishnesse
 and curiosity : They must for-
 sooth have such and such clo-
 thes, and weare their cassoke
 after this or that fashion. They
 are ashamed to weate their
 apparell according as religion
 doth ordayne, and according
 to the constitutions of their su-
 periours and ancestors : And
 soe

for comming abroade not like
 humble monkes, but like deli-
 cate and neate courtiers by
 this prodigious sight they pro-
 voke wise men to sorrewe
 and indignation, but finde mat-
 ter of mirth for the devill; e-
 vidently shewing by this ab-
 surdity what they are with in
 viz proude, wanton, and
 full of vaine glory: Alas wrec-
 ched monkes farre wide from
 the scope of true religion: O
 monkes not monkes: but mon-
 sters: O monkes detestable, by
 being thus deluded by the de-
 vills cloathing. Is this it, that
 you promised to God, when
 by the most sacred vowe of po-
 verty, you solemnly renounced
 the

the world with all the pompe
 and vanities there of: is this it,
 that the king of kings hath
 taught you by his word: is this
 it, that he hath shewed by his
 example, when being wrapt in
 base clowts, he had noe other
 cradle then a manger. When
 likewise he was apparelled in
 a white garment and a purple
 robe in scorne: is this to follow
 we J E S U S: is this to tread in
 J E S U S footesteeps. O into-
 lerable confusion. O extremi-
 ty of madnesse. Looke to your
 selfe, brother, that you beco-
 me not like these: but rather
 bee content with plaine appa-
 rell whether you be with in
 the monastery or without, For
 thus

thus much your profession ex-
 acceth of you. Every where,
 but especially during the divi-
 ne office keepe your eyes from
 wandring: neyther lightly loo-
 ke about you either this way
 or that, unlesse necessity re-
 quire: least you chance to see
 something, that may hinder
 you from attention and purity
 of heart. But although there
 be noe feare of danger, yet
 monasticall dicipline requireth
 that whether you rest or goe,
 you use modestly to looke do-
 wne upon the ground. Never
 looke curiously on the face of
 any.

Let not your gate be too
 swift or hasty especially in the
 church,

church, unlesse it happen that of necessity it must be soe. Neyther out of the church let it be overflowe or remisse but modest and civill: In all things compose your selfe to a laudable carriage of your whole body.

Let your lookes before others be pleasing with a decent gravity, behaving your selfe, courteously and affably towards all. And if against your will you happen to be over sorrowfull, soe dissemble it, that you seeme not unpleasant and harsh, and soe be troublesome to the rest: when you are forced to laugh, laugh sparingly and like a monke: Avoide long
ge

ge laughter as a great impediment to you in your purpose, and as the destruction of your soule: knowing that vehement and immoderate laughter doth violate the cloisters of modesty and dispersing the interiour powers of the soule driveth the grace of the holy Ghost out of your heart.

Above all things love solitude, silence, and taciturnity. Be more ready to heare, then to speake: Be not hasty, not turbulent, nor clamorons, nor contentious in words: But speake modestly bashfully, courteously and without dissembling, what is true and right. Be not, I say too lowd:

nor yet soe lowe that you cannot be understood, especially if the place, time, cause, or person to whom you speake require, that you speake somewhat more lowd then ordinary: for as the voice of a monke should alwayes be bashfull, and for the most parte lowe according to the holy ordinations of religion: soe alsoe sometimes it ought to be reasonable lowde affirme nothing obstinately: unlesse matter of fayth or necessity of salvation constrain: but whosoever contradicteth you, either yeild or hould your peace, if neyther ought to be donne affirme with modesty and humility
what

what you knowe to be certaine. For by this meanes you shall take away all occasion of irreligions contention. Lett not your words be biting. Willingly speake not any thing that may be either to your owne credit, or anothers discommendation. But if out of necessity or utility you speake any such thing, doe it with a laudable modesty and a pure intention. Abhorre dissolute tales as the poyson of the soules. As for jests (if they happen in your presence) albeyt you suffer them, yet relate them not. Never consent to a tongue, that speaketh foolishly unseemely, and perniciously.

ly. Yea, if such things are spoken, doe you if it seeme good, mildly and with reason finde fault with the speaker: if you thinke it not good, yet at least cutt of his speech honestly and endeavour to drawe him to better discourse: if possibly you may give noe cause to back biters. The liberty of externall recreation granted you, either by walking or otherwise, see you abuse not: that is, make such use of them, that they hinder not your spirituall going forward, but rather further it. You may indeed to the honour of God flake your mynde, but let it not loose: least whilest you wander abroa
de

de being expelled out of your
 selfe, some delight or passion
 contrary to the spirit, lay hold
 on you, and disperse your in-
 teriour senses, and replenish
 them with bitterneffe. There-
 fore carefully learne by a cer-
 taine advised simplicity of min-
 de to abide within your selfe:
 that the noyse of vaine cogita-
 tions and the motion of inordi-
 nate affections being repres-
 sed, you may keepe your heart
 in silence and liberry. Let God
 be your cheife, yea your who-
 le thought and study for it is
 not enough for you, that he
 be your whole intention,

Likewise in all externall oc-
 cupations endeavour, that

with Martha you doe not only for the honour of God performe your worke prudently, devoutly, and with alacrity, but that also in those workes which you faithfully doe to the honour of God, with Mary you direct your mynde being freed from the tumult of cogitations and the confused imagination of sensible things, to God, or those things that are divine: especially if reasonable discourse or any other necessity hinder not.

CHAPTER X.

*Martha may serve as a mirour for
imperfect Religious men; Ma-
ry Magdalen for such as
are growne to perfection.*

MArtha because she is
distracted in her exter-
nall actions and in her right
intentions by the multiplicity
of vaine cogitations, and is
troubled about many things,
although peradventure she
bee not deformed, yet is she
not comely enough. But Ma-
ry because she knoweth howe
to forsake the troupes of unsta-
ble cogitations, and persisting

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in

in unity and tranquillity of mynde doth strive to cleave to goodnesse it selfe, is of more perfect beauty. Wherefore howsoever you are externally occupied, love not only to be right and innocent with Martha, but also to be cleare and simple with Mary. Mary hath chosen the better parte which shall not be taken away from her. And you have chosen the same: which unlesse you keepe according to your power, you produce not fruit worthy your profession. Have therefore alwayes a charitable simplicity of mynde if you be yet a little one in Christ, and are not able to followe Mary foaring

ring foe high in mynde: imitate
 her humility: imitate her affe-
 ctionate watering our lords fee-
 te with teares: imitate her
 sweetly feeding on our lords
 words: imitate her most amo-
 rously seeking our lord in the
 sepulcher. For even in these
 she had simplicity of mynde:
 she loved one thing. She
 thought on, one thing, she
 sought one thing: But imitate
 her not for your owne delight,
 but to please our lord. For if
 by spirituall delectation you
 doe principally seeke your sel-
 fe in these, your soule is, not
 the chaste spowse of Christ, but
 the most baise servant of sinne,
 I might say, the diuells impure

hackney : you shall at length merit to be admitted to the apprehension of higher mysteries by these that are more lowe, if I may soe call them, which indeed are not lowe, but of a wondrous hight.

In all things, that differ not from the sincerity of a monastical life, conforme your selfe to the community, still avoiding vitious singularity : And because you live amonge Monkes that live laudably according to the sweete austerity of a holy rule, be not singular in abstinence and watching : neither exceede the rest of the Monkes therein : unlesse by the revelation of the ho'y Ghost

Ghost you knowe it to be the will and pleasure of God. Neither attempt any thing without the counsell and consent of your superior: least while you presume of your owne head to afflict your body beyoud measure, you make your selfe unable for good workes, and wholly deprive your selfe of the fruite of your labour: God requireth of you purity of mynde, not the overthrowe of your body. He would that you should subject it to the spirit, not that you should oppresse it. Therefore as well in external exercises as internal, temper the fervour of your mynde with a holy discretion.

If

If your will being more slow
 to vertue and remisse doe
 as it were sleepe, rowse it up,
 spur it forward. But if having
 too much bridle, it runne too
 fast, repress it and cheeke it.
 Alwayes assist it with holy fea-
 re in the presence of God. And
 let these words alwayes re-
 sounde in the eares of your
 heart: looke to thy selfe. Con-
 sider not over curiously the
 deeds of others, what are their
 manners and behaviour, unles-
 se it belong unto you as an of-
 ficer. Let your curiosity and
 businesse be about your selfe.
 Howbeit thinke not in this
 that I would have you make
 noe accompt of the excesses or
 sin-

finnes of others, or neglect to
 amende them as much as in you
 lyeth, or procure them to bee
 amended. For we condemne
 curiosity not holy zeale of ju-
 stice. We discommend not
 what in this case is not against
 mature stability, or contrary
 to the sincere love, of your
 neighbour. These vices that
 you see in others or heare of
 them, either thinke them not
 to be simply true, or interpret
 them in the better parte: but if
 they be soe manifest, that no
 interpretation can qualifie
 them, endeavour to sepearate
 your sight both of body and
 mynde from them, and refle-
 cting on your owne finnes if
 you

you have leasure, humbly pray
 to God both for your selfe and
 for them. For soe shall you
 more easily avoide unquiet sus-
 picions and rashe judgements:
 But beware that with consent
 of reason you rejoyce not at
 anothers sinne though of sma-
 le moment, or of any adver-
 sity: but mourne for your bro-
 ther before our lord, calling
 to mynde that we are mēbers
 one of another, all one body,
 and redeemed all with the sa-
 me blood. Learne not to be
 angry, but to pittie the defects
 of others, and patiently to
 beare with them, whether they
 be defects of body or mynde.

For it is written : beare one
 ano-

anothers burdens : and soe
 you shall fullfill the lawe of
 Christ. Let not the heavenly
 grace, with you observe in o-
 thers excite you to satanicall
 envy, but to a faithfull imita-
 tion and godly congratulation.
 And although you have not
 the spirituall good, that you
 knowe another to be blessed
 with, yet rejoyce in heart that
 God is honoured by it : as rea-
 dily thanke our lord for it, as
 if it were your owne.

And indeed it will be to your
 owne good, and you shall be
 crowned for others, as for
 your owne. Nay more it shall
 become your owne : soe order
 your mynde, that you desire
 not

not to please the world, nor
 feare to displease it. In man al-
 though very neerly allyed, lo-
 ve, nothing but good, or the
 grace and workmanship of
 good. And agayne hate no-
 thing but vice.

20 Offend not God willingly
 either for kinsman frinds, or
 any other bodies sake though
 never soe well deserving at
 your hands: neyther favour,
 flatter, or applaud any one in
 any sinne. Doe not earnestly
 desire the presence or speech
 of any man unlesse it be for so-
 me spirituall good: and yet a
 perplexed earnestnesse is ney-
 ther then good. Love all men,
 but spiritually, not sensually.

nor
at
lo-
the
of
no-
gly
or
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at
ur,
in
tly
ech
fo-
t a
ey-
em,
ly.
or





For soe it will come to passe,
that you will not be inordinat-
ly troubled at the corporall
absence of such as are verruous
or your frinds, nor afflicted at
the corporall presence of such
as are vitious or your enemies.

Nay esteeme noe man your
emie, but love even your
persecutors, as the moste dea-
re furtherers of your salvation.
What soever you see, heare,
or perceave, in creatures to
be delightfull and worthy of
singuler admiration, either by
their naturall disposition, or
the art and industry of man,
referre it to the praise of the
great Creator, or the use of
eternall beatitude, that you
may

may be delighted in our lord. Alwayes be afraide of sensuall delectation whenceſoeuer it haue its beginning. For if you ſeeke your ſelfe by that and cleave to it, you will be entangled and defiled: utterly deteſt the love of all ſinnes, yea even of the very leaſt. By which not withſtanding, if peradventure being over reached you fall out of frailty, afflict not your ſelfe unreaſonable with inordinate puſillaniry, but humbly confeſſe your fault before our lord: and renewing your good purpoſe and piously taking heart caſte all your defects into the unſearchable profundity of his
mer-

mercies, or his moste holy
wounds. As long as you live in
this clay building of your body
you may mortifie in your selfe
the affections of lesser sinnes,
but wholly avoide to slip into
them you cannot: godly Mon-
kes although thy slip someti-
mes, yea very often, yet they
hate sinning and beware of it,
and greive after they have of-
fended. But perverse Monkes
sinne without hating, without
bewayling of it. For they take
noe paines to extinguish the
affections of lesser faults nor to
avoide the occasions of them.
They desire the liberty of a
more loose life: they love to
be absent from divine office
and

and other conventuall acts: they desire delicate and superfluous meate and drinke: they espie out oportunities of trifling: they affect inordinate laughter. They delight in secular businesses, to see vanities, to have curious things for their owne use: selfe complacence, foolish joy, idlenesse, vaine talke, fables, fantastique behaviour, and such other vices are with them not at all, or scarcely accounted faults: in their conscience they make no bones of them. For being made insensible they thinke themselves whole, when they are deeply wounded: and therefore neyther care for lamenting

ring their finnes, nor amending
 their life. But what say they,
 these say they, are noe wounds,
 or of thy bee, they are very lit-
 le ones, and as much as no-
 thing : O wretched Monkes.
 O mad Monkes : O Monkes,
 not Monkes. For although
 they seeme little, yet because
 they are not afraide to receave
 them, and after receipt of them
 deferre to cure them, they be-
 come mortall: I speake nothing
 of their falling into pride, re-
 bellion, disobedience, murmu-
 rations, fury, detractions, ha-
 tred, envy, contempt, glutto-
 ny, with other hideous fines,
 and all by this negligence : Doe
 not, brother, doe not imitate

I

the.

these : for they are not the disciples of the Crucified , and the beloved friends of God : Neyther ever shall be , unlesse they leave of to be what they are : looke you better to your selfe : leave , remove , cast aside whatsoever may any way hinder you from the true love of God.

CHAPTER XI.

Perfect mortification is the certaine and only short way to perfection.

BY mortification as by a certaine and compendious way hasten to perfection of life.

fe. Will you in fewe words knowe what this generality of mortification is. Will you knowe that only certaine shorte cutt. I will tell you I will shewe you : give eare therefore : putt of all propriety : Behould this shorte way : putt of all propriety. And what is the meaning of this : lay aside all your owne will and seeking : put of all the owld man. But that you may the better understand what is spoken , I will propose the same a little more plainly.

Have you bounde your selfe to the observance of poverty. Why then be poore. Poore howe is that : Be poore in the

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de-

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desire of wealth, and passions
of the mynde, poore in spirit:
if you love and desire any
thing by propriety of affection
and sensuality, if as yet you
seeke your selfe in any thing
you are yet voluntary, you
are not yet truly poore: you
cannot yet with S. Peter say
to God: soe we have left all:
and have followed thee. Strip
your selfe, leave all, putt of all
propriety whatsoever is not
God, let not abide in your
heart by cleaving to it, or in
ordinately loving it. Be free
from all things that are besids
God: in soe much that I would
have you neyther foolishly to
rejoyce for any good newes,
nor

not to be inordinately dejected for any bad : and whether you have not receaved what you yet have not , or have loste, what you have, every way keepe a stable and quiet state of mynde for Gods sake utterly deny all sensible things, yea even your selfe. Which is as much as to say : mortifie in your selfe the force of concupisence , delight, anger, and naturall indignation: and aswell in adversity as prosperity resigne your selfe over to Gods divine pleasure, without any contradiction of will. I have shewed you, that this shorte way and generall mortification of your selfe is none other

then the generall casting away
of all propriety, that is an hu-
miliation of your selfe in all
kinds. For indeed perfect humi-
lity it selfe is that shorte way,
by which you goe streight for-
ward to the forte of perfection.
Nowe this forte, is perfect
charity or purity: you will de-
mand howe you may knowe
whether you have attayned to
that forte. I will give you ma-
nifest instructions. If alwayes
abiding in silence of heart as
in a moste quiet haven, you af-
fectionatly direct and incline
towards God your mynde,
being free from all inordinate
care, affection and earnest ima-
gination of things that are be-
lowe

lowe you, and in a word from all disquiet and tumult : soe that your memory, your understanding, your will, that is, your whole spirit possessing the above named forte be happily united to God.

This is the sume of all perfection. For although being clothed with this corruptible flesh we cannot alwayes by present insight and memory sticke to the Theory and speculation of God : yet here we ought alwayes to be fixed by our intention : and hither as to a marke we ought carefully to recall our mynde, as often as we waste our selves by unseasonable light, and unsetled co-

gitations. As long as by reading, meditating, hearing, or speaking we profitably and sincerely treat of any contemplative and spirituall matter, we are not separated from God. Neyther when (occasion requiring) wee doe with the like sobriety and sincerity speake or thinke of externall matters in their due time, doe we goe farre from God. O what a brave philosopher, what a wise man, what an excellent devine shall I account you, ô howe happy and blessed, if you convey these things by your corporall eares into the eares of your heart, and being stirred up to the true
 mor.

mortification of your selfe do
 lay the axe to the roote of the
 tree, but what tree is this: it
 is propriety, of which we spake
 a little before. But what is
 the axe then. It is the fervour
 of spirituall and internall exer-
 cise. But cheifly the dayly
 handling of our Lords passion,
 and often aspirations to God,
 with prompt obedience and
 a reasonable sobriety of diet
 are this axe. It is certainly a
 sharpe axe, a blessed axe, a
 moste gratefull axe, an axe that
 bringeth with it all good, and
 all purity, a golden axe, and
 deked with pretious stones.
 But the tree is a cursed tree, a
 tree full of moste bitter fruite,

a tree of all evill, a tree that
 produceth and nourisheth all
 inordinatenesse, a tree of ob-
 scurity and darkenesse. This
 tree is in you, as also in all
 others, and as long as it abi-
 deth in you, you cannot have
 perfect light. If therefore you
 desire clearly to behold the
 bright beames of the sun of ju-
 stice, cutt downe this tree and
 cast it from you it is a very thic-
 ke and hard tree, not to be cutt
 downe at the first blowe, nor
 the first day, nor perchance
 the first yeare, no nor perad-
 venture in a long time toge-
 ther: wherefore perseverance
 and patience are requisite. No-
 we as gold, if there be no let,
 natu-

naturally goeth downewards
 and the flame of fire is carried
 upwards. Soe the mynde that
 is purged and purified from
 the drosse of propriety and
 seeketh only the will of God,
 is naturally elevated to her be-
 ginning, which is God and is
 more freely united to him. But
 the mynde that is partly pur-
 ged of it, although she tend
 to her beginning, and be in
 some sorte illustrated from a-
 bove by the brightnesse of eter-
 nall light: yet notwithstanding
 because all impediment is not
 taken away she cannot have
 free passage nor flowe to, nor
 be swallowed up in the bot-
 tomlesse depth of eternall
 light:

light: that is shee cannot freely be united to God her principall and greatest good. Furthermore although God out of his bounty be pleased sometimes to lift up some to his love by a more easy way without many temptations, yet let noe man, although enriched with spirituall gifts easily beleeeve, that he hath attayned to the perfect resignation of himselfe, unlesse in very deed he have endured many moste greivous aduersities, and have kept a perfect quietnesse and liberty of mynde in the toleration of them. There are many that as long as they feelee noe checkes, noe injuries, noe

lof.

losses, noe temptations, noe
 troubles, doe seeme devout,
 patient, and humble. But as soo-
 ne as they are but once tou-
 ched by them, they proudly
 shew by murmuring, indigna-
 tion, and impatience howe litt-
 le they are mortified. Where-
 fore before any one can be
 thought to have attayned to
 the true abnegation of him-
 selfe, he must necessarily en-
 dure many aduersityes with a
 voluntary and quiet mynde:
 And as for him that hath been
 exactly tryed, by God in af-
 flictions, let him thinke that
 he hath not yet gone soe farre,
 as that he is able to endure
 them. For if he had, without
 doubt

doubt he should not want occasions of diverse tribulations. For God rejoyceth to adorne the soule more secretly and perfectly joyned to him, with manyfold afflictions, as it were with soe many pretious pearles, and soe to bring it to the true similitude of JESUS CHRIST. He therefore that rejecting propriety in all things conformeth his will to the divine will and ordination, being equally prepared to undergoe any adversury, confusion, subtraction of internall sweetnesse for Gods sake, as he would the affluence of any prosperity, honour, and devotion: he I say, that is come to that passe,

that

that he can endure all tempta-
 tion and tribulation with a cer-
 taine internall sweetnesse and
 joy, this man hath founde a
 pretious pearle, this man hath
 attayned to the highest degree
 of perfection: he is every whe-
 re, and in all occasions united
 to God, and most sweerly po-
 wreth his soule to him. He
 doth purely quietly, simply,
 joyfully, and sweetly walke all
 the day long in the light of our
 Lords countenance, and can
 adhere to highest contempla-
 tion when he pleaseth, with
 the same facility that he doth
 live and breath. What in this
 vaile of misery he may receave
 from heaven and to what God
 will

will be pleased familiarly to
 admit him, it lyeth not in
 our power to speake, for in-
 deed they are things unspea-
 kable. Let him that is such
 glorifi God, and confesse, that
 JESUS-CHRIST hath rai-
 sed up the needy from the
 earth, and lifted up the poore
 out of the dung, sithence that
 of an impure man here on
 earth he hath made an angell
 like to God.



CHAPTER XII.

*A Monke or Nune by vertue of their
profession is bounde to tend,
to perfection.*

YOU will peradventure
say: O this perfection is
too much above me: therefore
will I not streich my selfe,
nor endeavour to apprehend
it, least I should labour in vai-
ne. But my answer, is that if
you doe according to your
words, you are no Monke:
For although you are not boun-
de to attaine to perfection, yet
are you bounde asmuch as in
you lyeth, to endeavour to
ar-

attaine to it. Flatter your selfe howe you will : perswade your selfe as you will : faine and pretende what excuses you will , you are bounde with might and mayne to tend to perfection. It is even soe , and noe otherwise. If hitherto you have been ignorant of it henceforth ignorance cannot excuse you , you have bound and obliged your selfe , and soe you shall remaine.

But you will say , I cannot attaine to such perfection : what meane you by this distrust. Are you ignorant that the divine power can doe more , then humane infirmity can imagine. I confesse that of
 your

yourselfe you are not able to a-
 baine it, but God is able to bring
 you. Beleeve God, hope in
 God, not in your selfe. Trust in
 the grace and helpe of God,
 not in your owne endeavours.
 Neverthelesse that God may be
 with you, be not you wanting,
 to your selfe by sloath. Doe
 what lyeth in your power, putt
 forth your hands, stretch out
 your armes, confirme your
 mynde to the destruction of
 vice, to the perfect abnegation
 of your selfe, recollect your
 heart, produce affection ele-
 vate your mynde to the con-
 templation of those things,
 that are eternall and accusto-
 me your selfe every where to
 at-

attend the presence of God. Which that you may the better performe, propose to your selfe according to the above demonstrated example every day some parte of our Lords passion, and carefully caste your internall eye sight upon the same: in the meane time sweetly conversing with J E S U S, or with your soule, concerning him. Alwayes I say, busi your cogitations (as much as commodiously you may) in some divine matter. Lett this be your scope, let this be the determination of your mynde: labour for this without rest with a quiet and pleasing care. And although every moment

(as I may say) you be distracted, and stray from your intention, be not dejected, let not that breed pusillanimitie, but be constant, and ever returne to what you eare resolved. By your infatigable labour you shall overcome all trouble of difficultie. Nay in a little while you will finde this labour more easi and pleasant: and being regenerate to the newnesse of an unknown light, you will begin to tast of the delights laid up for the saints, you will not be the same that you were before: but being happily changed into another man, and clothed with angelicall grace, you will
high-

highly esteeme what before
 you dispised, and dispise what
 before you highly esteemed:
 That which before did evilly
 please you, will nowe displea-
 se you: what before evilly dis-
 pleased you, will nowe please
 you: you will promptly and
 willingly endure what before
 seemed insufferable. O plea-
 sant metamorphosis! O chan-
 ge proceeding from the right
 hand of the moste high. At last
 this laudable custome growing
 into a second nature, and the
 divine love more perfectly pos-
 sessing you within you will not
 feele any labour: and as before
 without labour you did thinke
 on filthy, impure, absurd,
 foo-

foolish, vaine and dreame like things: soe nowe you will without labour adhere to God, and diuine things. For of necessity the mynde must dayly reflect on that, which the hart dearly loveth. Woe, woe unto perverse, tepid and negligent Monkes, Monkes in name, but not in life: who contemning the reverence of their state, and violating their vowes, are neyther ashamed, nor feare to wallowe in the dirt, and dung of sloath vanity, and passions. But blessed yea ten times treple blessed are those Monkes and Religious men, who albeit they are of little estimation and imperfect,
doe

doe notwithstanding with
 might and mayne aspire and
 tend to perfection : For they
 are certainly the adopted son-
 nes of God : whome our pious
 Saviour J E S U S doth comfort
 saying : feare not little flocke :
 for it hath pleased your father
 to give you a kingdome : they
 may securely expect death , al-
 though they are yet but in the
 beginning of their holy purpo-
 se : because it shall be pretious
 in the sight of our Lord secure-
 ly may they expect death , and
 yet not death but the sleepe of
 peace , the period of death and
 the passage from death to life.
 What say you , Brother : are
 you yet in doubt : doe you yet
 stagger.

stagger. Take courage I pray
 you, and being emboldned
 through soe great a confidence
 in our Lords goodnesse going
 on the way of salvation wit-
 hout feare, preparing your
 soule against temptations. Let
 noe manner of difficulty af-
 fright you. In all adversity,
 which you happen to endure
 either at home or abroad, say
 gratefully the will of our
 lord be done. Although you
 muste sweat much and long,
 and wrestle strongly before
 you can overcome, and sup-
 plant the owld man. Let not
 that trouble you, consider not
 the labour; but the fruite of the
 labour. Beleeve me, the su-

K

per-

pernall piety will be present
 at your labours, and will still
 most lovingly succour you:
 will comfort you when you
 feare, will confirme you when
 you stagger, will defend you
 being assayled, will uphold
 you when you slip, will com-
 fort you in your sorrowe, and
 will now and then infuse the
 moſte pretious ointment of in-
 ternall sweetneſſe into you.
 If you perſever, the force of
 temptations muſt of neceſſity
 yeild to the force of divine lo-
 ve: temptations and tribulations
 will noe more be greivous and
 bitter to you, but light and
 ſweet: then ſhall you ſee all
 good and ſhall finde a Paradi-
 ſe

se even in this life : This I say will come to passe, if you persever, and be not of the number of them, that begin well, but being deluded by the allurements of Satan, or wearied with the troubles of temptations and labours, doe afterwards lightly leave their good purposes : They will not be pressed with the weight of tribulation. And therefore in time of affliction are scandalized in our Lord, and going backe from him doe as it were seeme to say : This saying is hard and who can beare it.

They build not on the firme rocke, but on the unstable sand: and therefore their buldings

doe easily fall downe at every puffle of winde, and pushes of the flouds. And would to God they would consider their ruines: and not soe give over: but make haste to renew the decayed building, noe more laying their foundation upon the sands, but committing them to the firmity of the rocke: Deare brother, if (which God forbid) your building be fallen: renew your overthrowne worke: and build againe more happily then you did before. If it fall twice, or ten, or an hundred, yea a thousand times, or more repaire it as often as it falleth: never dispaire of Gods mercy: For the innumera-

metable multitude of horrible and hideous finnes doth not make God soe implacably angry with us, as desperation alone. For he that despayreth of forgivenesse denyeth the mercy and omnipotency of God, and blasphemeth against the holy Ghost. We cannot be soe ready to sinne, as our lord is to pardon, if we abuse not his patience: that is, if we will truly, and in time doe penance. Thus ought every Christian to thinke. But least proximity make my treatise displeasing, I thinke it best for me to with drawe my pen, and to stop the course of my begun navigation. In the meane t me,

while wee take downe our say-
les, it will not be amisse breifly
to touch what you ought to
doe at every dayes end.

Every day therefore before
you goe to bed, seriously, but
without inordinate dissipation
of mynde, consider in what
you have that day offended;
and aske pardon of our most
mercifull God, purposing
thenceforth to live better, and
more carefully to avoide all
vice. Then pray that he will
vouchsafe to keepe you that
night from all pollution both
of body and mynde, commen-
ding to him, and to his sacred
Mother, and your holy Angell
your soule and body to be
guar-

guarded and kept. Being gone
 to bed, arme your selfe with
 the signe of our Lords Crosse:
 and having honestly and chast-
 ly composed your body, sigh
 to your beloved, thinking u-
 pon somme good thing, untill
 sleepe gently sease on you.
 Which if it bee over deepe and
 rather a burthen then a refres-
 hing to your body: if likewise
 by frayle illusions it procure
 or produce any thing savou-
 ring of dishonesty, be not over
 much greived theareat: but
 humbly sigh before our Lord:
 and with humble prayers be-
 seech him to grant you sobrie-
 ty of diet and sences, to which
 sobriety of sleepe and purity of
 body.

body are commonly companions. This is all deare brother, that I have to send you. You desired a Mirrour or looking glasse : see whether you have receaved one. If I have any way satisfied your desire, God be prayesd : if not, howe soe-
 yer God be praised I have gi-
 ven, what our Lord hath given
 me. But be they better or wor-
 se, I desire you sometimes to
 reade them over. Fare you
 well and pray for me.

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